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CHARMS OF ISLAM

A COLLECTION OF WRITINGS
OF
SOME OF THE EMINENT SCHOLARS

THE WOKING MUSLIM MISSION
AND
LITERARY TRUST
THE MOSQUE, WOKING, ENGLAND.
1935

TO
THE EVER-GREEN MEMORY
OF
The Great Pioneer of Islam in the West
AL-HAJ KHWAJA KAMAL-UD-DIN
(May the peace and blessings of Allah
continue to be with his soul ! Amen).

O soul that art at rest ! Return
to Thy Lord, well-pleased (with
Him), well pleasing (Him).

So enter among My servants,
and enter into My gardens.

The Holy Qur-án, 89 : 27-30

FOREWORD

Islam needs no champion, its excellence is apparent to the world. Nevertheless, in these days, when Islam and its Sacred Book are often misrepresented, it is refreshing to turn to the writings of scholars and deep thinkers who have had the opportunity of studying Islam and of thoroughly understanding its doctrines before pronouncing their verdict. The outpourings of ignorant persons, generally with interested motives, should count for little in the face of these invaluable articles on Islam, the Holy Prophet and the Qur-án, coming, as they do, from the pens of distinguished new-comers to the fold of Islam as well as from unbiased Christian writers. Some of these latter have even ventured to prophecy that the greater part of Europe will embrace Islam within a century, and this forecast is not, perhaps, without foundation.

It is the purpose of this book to show how spontaneously the learned and highly-cultured element in the West is paying its homage to Islam. It is, for the most part, a collection of writings of some of the eminent scholars, profound thinkers and noble men who have actually joined the standard of the Holy Prophet of Arabia.

I am convinced that this book will enable an impartial reader to judge fairly the real merits of Islam. Unfortunately many condemn what they have never themselves examined, and are so biased that their sane and natural reason becomes warped into a bitter but unfounded antagonism against Islam. Let such fully investigate for themselves; let them read the Holy Qur-án; let them try to understand, and who knows they may find that *Peace* which all are seeking.

It is with a humble sense of gratitude towards Allah that we offer this book to our readers. It is being distributed gratis and this for obvious reasons. Therefore the reader, when he has finished it, is earnestly requested to pass it on to his or her friends for their serious perusal.

KHWAJA NAZIR AHMAD,
Vice-President,
The Woking Muslim Mission & Literary Trust.

ISLAM

WHEN hearts made soft by love
Shall turn again to prayer,
There comes a heavenly solace
To those in dark despair.

With heartfelt prayer and patience
We reach that home of peace,
To dwell in Unity with God
Whose love doth never cease.

Such is the Muslim's faith
In God, our blessed Protector,
Our all-sufficient God of love,
Our Lord, our great Creator.

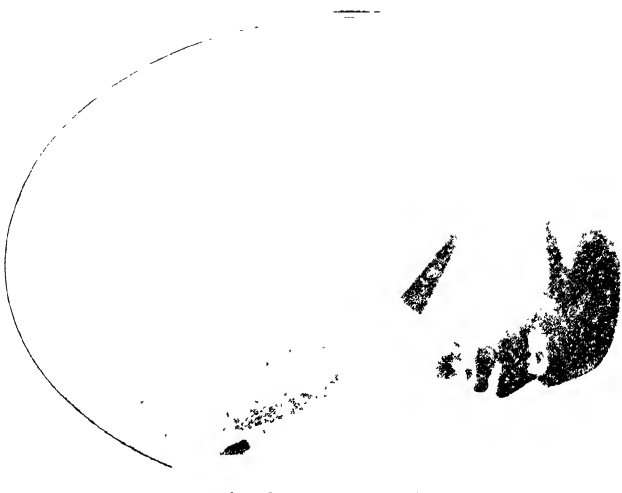
Al-Haj Al-Faruque Lord Headley

The Rt. Hon'ble Sir ROWLAND GEORGE ALLANSON WINN BARON HEADLEY, Al-Hajj (Al-Faruque), B.A., (Cantab), M.I.C.I.E., F.S.S.E., etc., 4th Lord of Headley, President of the British Muslim Society (London), was born in 1955 A.D. He is an Irish Peer, succeeding to peerage in 1877. He has estates in Essex, Middle Sussex and Kerry. He served in the army for sometime as a captain in the Light Horse Regiment and Lieutenant-Colonel in the 4th Battalion of North Minister Fusiliers. He has written good many books. For a couple of years he was Editor of the "Salisbury Journal." The family has estates in Yorkshire, as well in Ireland. Lord Headley is an engineer by profession. He declared Islam on the 16th November, 1918, and adopted the Muslim name of Shaikh Rahmatullah Al-Faruq. He paid a visit to India in 1928. He wrote an interesting pamphlet on the Holy Prophet's life, which was distributed in thousands in India and other places. He is also the author of several illuminating books on Islam. He made a pilgrimage to Mecca.

· Happiness in Islam, a Simple Creed

Lord Headley, whose adhesion to the faith of Islam is announced to-day, has long been in sympathy with Islamic teaching, and he would like to see it adopted in the Western World. "There is," he says, "comfort and freedom from bigotry, and no intolerance in Islam, which is, to my mind, the religion of gratitude, faith and love, the religion of charity and peace."

These thoughts his lordship has expressed in two articles in *Muslim India and Islamic Review*, of which we have received a copy. The spirit of praise, he writes, is the essence of the Muslim creed.....the main supplication is for Divine direction and guidance. Though my gratitude for God's favours and loving care has been profound from my earliest youth, I cannot help observing that within the past few years, since the pure and convincing faith of the Muslims has become a reality in my heart and mind, I have found happiness and security never approached before. Freedom from the weird dogmas of the various branches of Christian Churches came to me like a breath of pure sea air, and on realising the simplicity, as well as the illuminating splendour, of Islam, I was as a man emerging from a cloudy tunnel into the light of day.



The Rt. Hon. Al-Haj Lord Headley Al-Farooq,
B. A., M. I. C. E., F. S. S. E.



Sir Abdullah Archibald Hamilton, Bart.



SIR OMAR HUBERT RANKIN, BART.

Sir Omar Hubert Rankin, son of the late Col. Sir J. L. Rankin (Baronet) of Bryngwyn. Embraced Islam in January 1929. In December 1931 Sir Omar Rankin was the host at the celebrations of the Birthday of the Holy Prophet and also delivered a speech on the Holy Prophet's life. He is one of those brave and true sons of Islam who had to forgo many worldly advantages through embracing Islam.

"For the past few years I had been gradually slipping away from the Church of England. I had taken considerable thought concerning its.....dogmas, and have come to the conclusion that they are no good. I could not believe in anything except a human conception of Christ.....and hence did not believe in the Trinity."

OMAR HUBERT RANKIN.

"Bigotry and fanaticism," he goes on to say, "have wrought havoc in the contending Christian churches, but this cannot be said of Mohammadanism, which is a united Church, save only for some minor disputes as to the descendants of Mahomet.

How much better, then, would it be if we in the West made up our minds to abandon the complicated forms of religion at present obtaining, and to adopt Islam?

"Islam is the religion of grand simplicity; it satisfies the noblest longings of Moses or Christ."

Lord Headley points out that the Christian religion had its origin in the East, and asks: "How is it that we do not complain about the nationality of Christ, who, we must believe, was a swarthy Asiatic? His mother, the Virgin Mary, was an Asiatic, and Moses and nearly all the inspired prophets were Easterners. The Holy Prophet Mahomet was, like the others, an Eastern, and was given his instruction from On High; the Holy Qur-án contains the word of God like the Bible and other inspired works, and confirms the Bible and previous revelations. The Qur-án gives additional teachings, emphasizing the importance of those teachings, and *above all* insists on the abandonment of all that savours of idolatry; the *spirit* of the revelation being that no other name should be even mentioned along with the holy name of *Allah* our *Almighty* Father, the All-Seeing, the All-Merciful.

He declares that the spirit of Islam soars far above petty jealousies and the racial distractions of East and West; and if the Eastern Christianity, led by the great Prophet of Nazareth, has gone so far towards enlightening mankind, there seems to be no valid reason why the more extended and simpler Islamic faith, expounded by the great Prophet of Arabia, should not continue the good work. There is a great similarity between the characters of the leaders, as

anyone will find out on inquiring into Muhammad's life. Also a study of the Qur-án will reveal the fact that there is nothing antagonistic to previous revelations.....Muhammad's instructions, as laid down in the book, completely back up the Bible's teachings, extending them to suit the requirements of the time.

Lord Headley, it may be added, is the fifth baron, having succeeded his cousin in January of this year. He was born in 1855, and is an engineer by profession.

Pall Mall Gazette, Nov. 18, 1913.

WHY I BECAME A MUSLIM

Lord Headley in an interview with the *Daily Mail* representative said the following:—

"It is the intolerance of those professing the Christian religion, which, more than anything else, is responsible for my secession. You never hear Mohammadans speak concerning those of other religions as you hear Christians talk of one another. They may feel very sorry that other persons do not hold the Mohammadan faith, but they don't condemn them to everlasting damnation because of a differing belief.

"The purity and simplicity of the Mohammadan religion, its freedom from dogma and sacerdotalism, and the obvious truth of it make a special appeal to me. The earnestness and the sincerity of Mohammadans, too, is greater than anything I have seen on the part of Christians. The ordinary Christian man puts on religion on Sunday as a respectable habit. When Sunday is over his religion is discarded for the rest of the week. With the Mahommadan, on the contrary, there is no distinction between Sunday and any other day. He is always thinking of what he can do in God's service.

Daily Mail, Nov. 17th, 1913.

Sir Abdullah Archibald Hamilton Bart

Sir Abdullah Archibald Hamilton Bart, formerly Sir Charles Edward Archibald Watkins Hamilton, embraced Islam on December 20, 1923. He is a well-known figure in English society, fifth baronet of the first (1776) and third baronet of the second creation (1819); was born on December 10, 1876, succeeding to the baronetcies on the death, in 1915, of his father, the late Sir Charles Edward Hamilton. He was a Lieutenant in the Royal Defence Corps, Recruiting Officer, August 1914; Honorary Recruiting Officer, Selsey and District, Late Lieutenant, 4th Battalion, Royal Sussex Regiment, of late M.S.H., and President of Selsey Conservative Association. He married first, in 1897, Olga, only daughter of Rear-Admiral Sir Adolphus Fitzgeorge, K.C.V.O., and grand-daughter of Field Marshal H.R.H. the late Duke of Cambridge, first cousin to Queen Victoria; and second, in 1906, Algota Marjorie Blanche, only daughter of George Child, of Widford, Hertfordshire; having issue by his first marriage one son, George Edward Archibald Augustus Fitzgeorge, born in 1898, at whose baptism their present Majesties King George and Queen Mary attended in person as sponsors. His son became a Lieutenant in the Grenadier Guards in 1917, and fell in action in Flanders in 1918, aged 19 years.

WHY I BECAME A MUSLIM

By Sir Archibald Hamilton Bart

Since arriving at the age of discretion, the beauty and the simple purity of Islam have always appealed to me. I could never, though born and brought up as a Christian, believe in the dogmatic aspect of the Church, and have always placed reason and common-sense before blind faith.

As time progressed, I wished to be at peace with my Creator, and I found that both the Church of Rome and the Church of England were of no real use to me.

In becoming a Muslim I have merely obeyed the dictates of my conscience, and have since felt a better and truer man.

There is no religion that is so maligned by the ignorant and biased as is Islam; yet if people only knew, it is the only true solution for the problem of socialism, inasmuch as it is the religion of the Strong for the Weak, the Rich for the Poor. Humanity is divided into three classes. First, those on whom God has, out of His bounty, bestowed possessions and wealth; secondly, those who have to work

to earn their living, and, lastly, the great army of the unemployed, or those who have fallen by the wayside through no fault of their own.

In these evil days of stress and keen competition when almost every one lives and works at a tremendously high pressure, we have to find a solution in keeping with these three classes. The Holy Prophet Mohammad, under Divine inspiration, tells us, in the Holy Qur-án, the last of the revealed Books (we Muslims believe that God sent His messengers to all races and climes in the person of Buddha, Abraham, Moses, Jesus, etc., and that all the revealed Books, in their pristine purity, had Divine origin), that those who are fortunately placed must give at least $2\frac{1}{2}$ per cent. of their annual income to those in need.

We are, at the same time, enjoined to refrain from creating professional beggars; but to help only those who are in just need, and require a helping hand to be placed on a footing to make a fresh start. *It is chiefly due to this institution that unemployment is practically unknown in Muslim countries.*

When I say that Islam is a socialistic creed, I do not mean that it is akin to modern socialistic ideas, as known to us in the West; seeing that we Muslims are enjoined, in every Friday congregational prayers, to be loyal to the ruler, whoever he may be, for rebellion is a sin. If we cannot remain peacefully under a tyrant, we must go elsewhere.

Again, Islam recognizes genius and individuality. It is constructive and not destructive. For example, if a landowner who is rich and is not in the need of cultivating his land, refrains from so doing for some time, his property *ipso facto* becomes public property, and, according to Islamic law, passes into the hands of the first person who cultivates it.



**THE LATE DEPUTY SURGEON-GENERAL CHARLES WILLIAM
BUCHANAN HAMILTON OF ROYAL NAVY (South Sea).**

General Buchanan Hamilton came of a wellknown Irish family being the son of Canon J. Hamilton of Tuam, County Galway. Cousin to the first Duke of Abercorn and a nephew of James Buchanan, who was at one time Amercian Ambassador at London and later President of the United States of America in 1856.

He was a regular reader of the *Islamic Review* and wrote the following only a fortnight before he breathed his last (May his soul rest in peace). "I have read the Article: 'Islam My Only Choice' and have decided to join your faith."



VISCOUNT SALAH-ED-DIN AHMAD DE POTTER

Islam strictly forbids its adherents to gamble or to indulge in any games of chance. It prohibits all alcoholic drinks and interdicts usury, which alone has caused enough sorrow and suffering to mankind. Thus, in Islam, none can take a mean advantage of another who is less fortunate.

We neither believe in Fatalism nor in Predestination, but only in Premeasurement; that is to say, the fixity of the laws and the intelligence to follow them.

To us, Faith without Action is a dead letter; for in itself it is insufficient unless we live up to it. We believe in our own personal accountability for our actions in this life and the hereafter. We must carry our own cross, and none can atone for another's sin.

Islam teaches the inherent sinlessness of man. It teaches that man and woman come from the same essence, possess the same soul, and have been equipped with equal capabilities for intellectual, spiritual and moral attainment.

I do not think I need say much about the Universal Brotherhood of man in Islam. It is a recognized fact, lord and vassal, rich and poor, are all alike. I have always found that my brother Muslims have been the soul of honour, and that I could believe their word. They have always treated me justly, as a man and a brother, and have extended to me the greatest hospitality, and I have always felt at home with them.

In conclusion, I would like to say that whereas Islam guides humanity in the daily workaday life, the present day so-called Christianity, indirectly in theory and invariably in practice, teaches its followers, it would seem, to pray to God on Sundays and to prey on His creatures for the rest of the week.

Maulvi William B. Bashir-Pickard, B.A. (Cantab)

Is of British and French descent, born in London on July 31, 1889. He took an Honours' degree in classics; entered the Colonial Civil Service under the Uganda Protectorate Administration in 1912, but resigned later on, and enlisted in Middlesex Yeomanry on the outbreak of the Great War. He saw active service in France with the Middlesex Regiment and the 58rd French Mortar Battery. On the conclusion of peace he was repatriated and entered the Government service, obtaining an appointment as Assistant Administrative Officer in the Profiteering Act Department under the Board of Trade, but has since resigned, and again resumed his studies at the University College, London.

Mr. Bashir Pickard declared his faith in Islam in January 1922. Since then he has been in close touch with the Mosque, Woking. He is one of those converts of whom the Mission can boast highly of. He says five Prayers and Tahajjud regularly, and can read the Holy Qur-án in Arabic.

He led Eid-ul-Zuha Prayer in 1932 at the Mosque, Woking. In the first Rak'at he recited the whole chapter of the Holy Qur-án entitled "Ar-Rahman" and in the second Rak'at he recited the concluding portion of the chapter "Al-Munafiqin." His sermon began with recitation of verses 99—113 of the chapter entitled "As-Saffat."

ISLAM

By William Bashir-Pickard, B.A. (Cantab).

The Opening of the Qur-an

All praise is due to Allah, Lord of the Worlds,
The Merciful, the Compassionate,
Lord of the Day of Judgment,
Thee only do we serve; Thee only do we ask for help,
Guide us in the perfect path,
The path of those, whom Thou dost bless;
Not the path of those, who meet Thy wrath;
Nor those, who go astray.

Islam is the correct designation of that religion which has for so many centuries been erroneously described to Western peoples as "Mohammadanism." The word "Islam" means "submission to the Will of God," and, at the same time, denotes "peace," which cometh from submission to the Will of God.

"*Allah*" is the Arabic word meaning "the One Supreme Deity," "God" beside Whom there is no other divinity. Even in this age, and with means of communication so rapid and so perfected, we find that this fundamental point is not general knowledge to Western minds.

"*Muhammad*" (incorrectly spelt Mahomet, Mohammed, etc.) was a prophet and a *man*. He laid no claims whatsoever to divinity. Indeed he stressed his own humanity. "*Muslims*" (widely, but incorrectly, spelt Moslems) are those who have submitted to the Will of God. They lay no claim for divinity on behalf of the Prophet Muhammad. They maintain (as the Prophet himself maintained) that Muhammad was a *man*. Therefore they do not offer worship to him. They do not pray to him. Their prayers are directed towards God alone. They even pray on *behalf of* Muhammad, that the Peace and the Blessings of God may abide with him!

It is often pre-supposed in the West that Islam was a new religion introduced by the Prophet Muhammad. This also is erroneous. Islam (the religion of submission to the Will of the One Supreme God) was the religion of Adam, of Abraham, of Moses, of the various Prophets of the Old Testament, and also of Jesus (upon each and all of whom be peace!). Muhammad, in his capacity of Prophet, reiterated the divine Truth, and restored the true religion in an age sunk in corruption. Muhammad's message to mankind, based on Eternal Truth, was, "There is One only God. He hath no partner, nor associate. There is no other person, being or thing worthy of worship. Worship God, and God alone."

Now let us consider Islam. The subject unfolds itself naturally into two parts, perfectly balanced: theoretical, practical; contemplation of God, contemplation of mankind; individual and universal. Let us, therefore, for the sake of clearness, consider Islam under two distinct headings. Let

us take the wonderful simplicity of the formula of the Faith, expressed in the words: *La ilaha ill' Allah, Muhammad-ur-Rasul-Allah*—(There is no god but God, and Muhammad is the Messenger of God), and let us consider Islam, firstly, in regard to God (Whose Name be praised, the One!), and, secondly, in regard to the Prophet Muhammad (may the Peace and the Blessings of God abide with him!).

La ilaha ill' Allah. There is no god but God. The complexity of manifest life needs a simplicity for understanding. Islam makes life clear to its followers by the revelation of the Beauty of the Divine Unity. God is One. He hath no partner, no sharer, no participator, no equal, no rival: and there is nothing like unto God. The likeness of God cannot be conceived; it does not exist. The Unity of God is the manifestation of the meaning of existence. The beauty and the power and the wisdom of life is one. Unity belongeth unto God (Whose Name be praised!). Behold now, how simple is the path! Our worship is due to One only God, Complete Possessor, Complete in Wisdom, and Complete in Power, the Eternal the Most Merciful of the merciful ones. Our prayers are due to One only God. Pray not to saints, pray not to prophets, pray not except to the One only God, Lord of the Dominion of all things and of all beings, the Lord of the Worlds; the Hearer, the Answerer.

Now, it may be asked, what can we (brief suffering mortality) know concerning God? How can we attain nearness to Him? How can we rely upon Him? Knowledge of God may be obtained (by the Permission and Grace of God) by spiritual contemplation and by reflection upon manifest life. Contemplate nature, contemplate the action and the sufferings, and peaceful happiness of human life, and the remembrance of God will make clear some of the Attributes of God; for through the Attributes of God lies the knowledge of God.



MAULVI WILLIAM BURCHELL BASHYR-PICKARD B. A. (Cantab)



LIEUT. BARRY MUHAMMAD ASADULLAH GIFFORD

Now, of the Attributes of God the most manifest is that of mercy. The ample and abundant and overflowing provision of the wants of humanity testifies to the Divine Mercy to all who have eyes to see and hearts to understand and give thanks (Praise to His name, the Most Merciful of the merciful ones!).

Another of the Divine Attributes, of which we cannot remain unmindful, is that of Chastisement. Contemplation of human life and human sufferings makes it inevitably plain that disobedience to the Laws of God, deviation from the ways of God's Mercies, brings down the Divine Punishment. Be not so blind as to think that punishment belongeth not unto God? God hath appointed the Measure, and by that Measure His Mercies are spread abroad abundantly for all humanity without distinction of class or race, and for all living creatures as well. But to transgress against the Measure is to walk in the ways of punishment. Praise be to God Who guideth!

Now let us take the second part of our subject, the second aspect of Islam.

Muhammad-ur-Rasul-Allah :—Muhammad is the Messenger of God.

This is the practical side of Islam. By the revelation of God to Muhammad in the Glorious Qur-án, the way of truth is detailed, and how to walk in the way of truth is described step by step, so that those, who have ears to hear and grateful hearts, cannot fail to understand by the Grace of God, without which no one can be a believer.

And what is the way to God? The way to God is *prayer*. Pray not to saints, pray not to apostles, pray not to prophets, but pray to God only. The importance of this first duty of prayer is clearly understood in Islam and provided for by the appointment of times of prayer, so that at no portion of the day may the world oppress, but the memory of God may ever be refreshed in the heart.

The times of prayer each day are five: in the early morning before sunrise; a little after midday; in the later afternoon; at the time when the sun has just set, and in the early night (before midnight).

And, following prayer, *Fasting* is ordained upon the Faithful, who follow the way of God, the way of Islam. Jesus (may the peace of God abide with him!) fasted; and was there ever any prophet who fasted not? And was there ever any pure-hearted one, who sought God in living reality, who fasted not? Who did not assume complete control (by the Grace of God) over the powers of the body? Fasting benefiteth the body, but more the soul, clearing the vision of the soul towards the apprehension of God (Whose Name be praised!).

Now the guidance given to Muhammad the Prophet is *The Glorious Qur-án*, the Light of the Faith, wherein is set forth the praise of the Almighty, the Merciful. The Qur-án is the distinction between right and wrong, a guidance to the Faithful, both in this life and the next, dealing with things seen and things unseen. If you would understand and enter into the peace of Islam, read in the Qur-án for yourself. There are explanatory translations in English. The sum totality of mankind cannot eschew social life, and live as monks, hermits and nuns, wherefore, practical life is not to be avoided, but to be faced; clear guidance is given in the Glorious Qur-án, how a man may live a social life in the way most pleasing unto God.

Of things pleasing unto God, and increasing a man or woman in nearness to God, *Almsgiving*, or practical benevolence, is highly stressed by Islam. Give unto the near of kin, the wayfarer, the orphan, the widow, the distressed. Turn not aside him that asketh thee. Almsgiving is of two kinds, (1) a fixed rate (*Zakát*) levied upon

the abundance of the rich for the benefit of the poor, and (2) at one's personal discretion and inclination, out of what one can afford. Give alms both secretly and also openly, but that given in secret is better.

Now, finally, in this second and practical part of Islam, we must mention the institution of *Pilgrimage* (All-Hajj), for, in the yearly Pilgrimage to the Holy City of Mecca, there is a downright declaration of sincerity, and a definite realisation of the world brotherhood,—a brotherhood that is no dream, no unattainable ideal, but an accomplished reality. Discarding the pomp of the world and the inequalities of worldly position or riches or of poverty, the Faithful assemble, robed alike in the pilgrim's garb of white, and perform the celebrations at the Holy Shrine, the Ka'aba. Members of widely differing races assemble together in concord and equality in the sight of God, as one peaceful family, even addressing one another as 'brother', 'sister' 'father' or 'mother'. Surely unto Him shall all peoples be returned!

And now to conclude. It is, I feel, widely imagined that Islam is an "Oriental religion" and adapted only to the Oriental mould of humanity. To this I would strongly demur.

First, I would ask, what great world religion is there that has not arisen "out of the East"? With the spread of knowledge and diffusion of friendship and understanding between the East and the West, humanity is awaking to the reality of the brotherhood of humanity in the worship of One, Ever-Living, All-Powerful, Most Merciful Lord; while the adopting of Islam and the performance of the Pilgrimage to Mecca in recent years by English people of such rank and standing as Lord Headley, and, later, Lady Evelyn Cobbold, are a standing testimony that Islam is a practicable religion for English people.

Within the space of so brief an article, it is impossible to give an adequate account of Islam. We feel there may be readers desirous of information concerning questions relative to Islam, which we have not dealt with adequately, if at all. We would, therefore, refer such readers, desiring fuller information upon modern Islam in England to *The Imam of the Shah Jehan Mosque, Woking, Surrey.*

WHY I ACCEPTED ISLAM

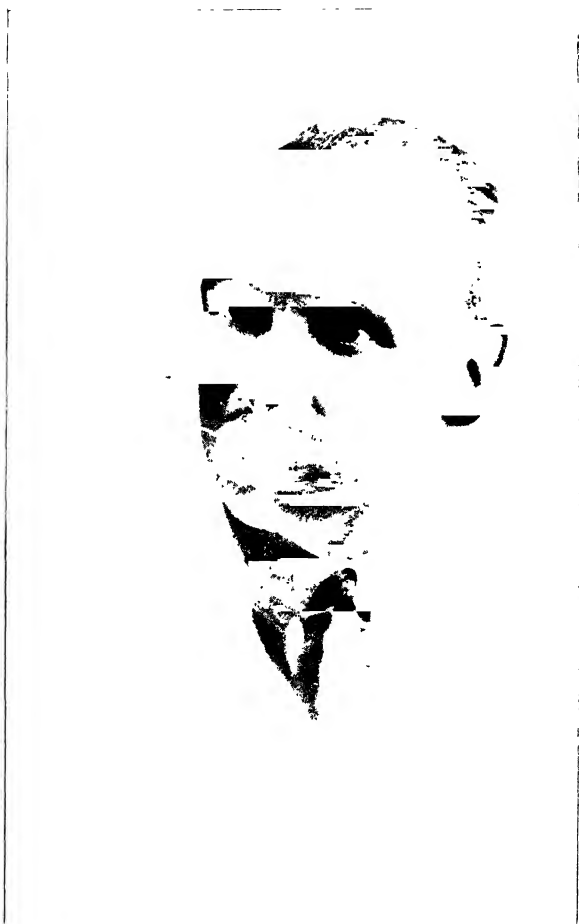
By **Walter H. Williams**

I will endeavour in this short article to outline briefly the circumstances which led to my finally embracing Islam, trusting that the same may prove of some interest both to my Muslim and non-Muslim readers.

I was brought up from early childhood in an atmosphere of religion, as it was intended that I should ultimately enter the priesthood, but God willed it otherwise, and instead I entered my present profession ; therefore at least, I cannot be accused of taking my consequent steps without full knowledge of the facts.

My work and studies having created fresh interests in my life, I naturally found less time at my disposal to devote to religion than hitherto, and, consequently, as time passed, finding myself free of the religious influences of my younger days, I began to reason for myself, and eventually I found that I was questioning even the most fundamental principles of a religion which I had until then accepted verbatim ; but nevertheless I still continued to fulfil my obligations to God.

It was not long after this that I visited the Mosque at Woking and consulted Maulvi Abdul Majid (Imam of the Mosque), to whom I would like to record my appreciation of his kind advice and assistance, and thereupon joined the Holy Brotherhood of Islam, "All praise to Allah !" And from that day, needless to say, I have felt a different being, having a purpose in life.



Mr WALTER H. WILLIAMS



CAPTAIN E. BASHEER UNDERWOOD.

I will not attempt to discuss here the fundamental principles of Islam which I am content to leave in more able hands. There is a point, however, which to my mind deserves mention, as one who has closely followed the religious observances of both Muslims and Christians. That whilst an average Christian having attended Church Service on a Sunday, which is invariably carried through by a Clergyman and in which the worshipper often takes a rather inactive part, he or she considers their obligation to God fulfilled until the following Sunday. Whereas by comparison the Muslim prays regularly each day individually, either in a Mosque or in the privacy of his home, and even when Friday prayers are said in congregation this individuality is still retained, each Muslim praying independently to Allah without the need of any intermediary or elaborate ritual.

I would like to say that I feel confident, that if only people in this and other Western countries can be brought to appreciate the full meaning of Islam and what it stands for, the ranks of Islam will be daily swelled, only unfortunately there is a vast amount of misapprehension in the minds of many Free Thinkers and others who still cling to their old creed simply because they require the moral courage to abandon a faith, with the principles of which they are at variance, and to embrace Islam.

Not one of the least of these is the idea that Islam is peculiar to the Oriental races and not adapted for everyday life in Western countries. This is of course a wrong notion, but it nevertheless exists in the minds of the majority and requires contradiction in a practical form, and that is to publish for the benefit of the uninitiated the fact that numbers like myself have joined and are still joining the ranks of Islam and thus give added confidence to our potential brethren of to-morrow.

HOW I CAME TO ISLAM

By **T. H. McBarklie**

There are so many reasons why Islam has come to mean so much to me that I would find it difficult to discuss them in detail in the space at my command.

I will attempt, however, to set down a few of the reasons which made me realise that Islam is the only religion that will ever be acceptable to modern civilisation and myself and my own generation in particular.

I was brought up in the Protestant faith, and, at a very early age, I began to find the teachings of Christianity unsatisfactory.

One day I chanced on a copy of "Islam and Civilization" by Khwaja Kamal-ud-Din.

As I read it I realised that nearly all my own beliefs were included in the doctrine the little volume expounded.

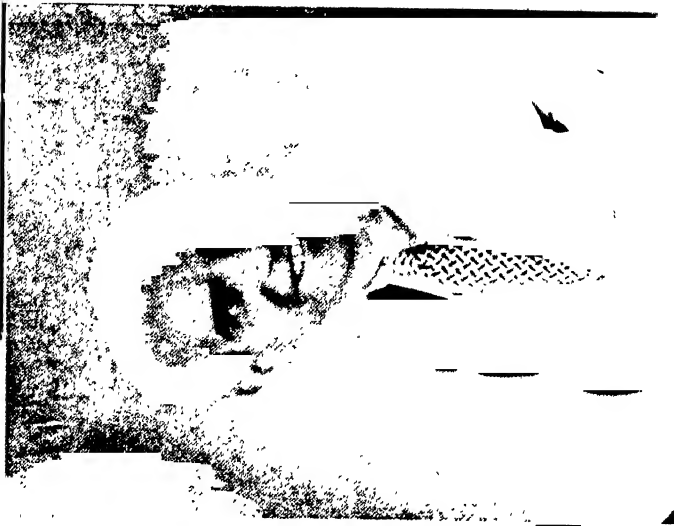
The broad outlook of Islam, as opposed to the intolerance of the Christian sects, the learning and culture in the Islamic countries of the middle ages, compared with the ignorance and superstition of other lands at that time, the logical theory of compensation as against the Christian idea of Atonement, were a few of the points that first struck me. Later I came to realise that here was a faith as wide as humanity itself, ready for the guidance of rich and poor alike, and able to break down all barriers of creed and colour. Through the Woking Muslim Mission I obtained some more detailed information of the teachings of the Holy Prophet. The Imam of the Mosque at Woking was always ready to answer any of my criticism, and his friendly and interesting letters did much to encourage me to inquire further about this faith that was being revealed to me. I was so confident in Islam and its ability to fulfil all spiritual needs, that after a month or two I almost regarded myself as a Muslim.



Captain STANLEY MUSGRAVE Shaikh ABDUR RAHMAN
Northumberland Fusiliers.



Mr. HABIB-ULLAH LOVEGROVE



Mr. ABDULLAH ÜNO KÜLLER
(Sweden)

I wisely decided, however, not to rush matters, but to consider this new religion of mine from all angles before I finally adopted it for my guide in life.

It has always been a theory of mine that things easily come by are easily lost, and likewise beliefs lightly adopted are often just as lightly discarded. Therefore I read as many criticisms of Islam as I could, specialising in books written about the Holy Prophet and his message by Western writers. Some of what I read was not always favourable to Islam, but the better and more unprejudiced writers were generally forced to admit the value of Islam and its doctrine to civilisation, and in some cases even to testify to the truth of its message. During the past few months my faith in Islam has grown, and I am now supremely confident that I have found the truth at last. Now that I have a religion I can really understand and follow, I feel that I can face life with renewed vigour. Incidentally, since I found my real faith I have had more good fortune and happiness in my daily life than I have had at any time previously. It is one of my ambitions to bring the light of Islam to some of those who are as dissatisfied with their own beliefs as I was, and to give them that peace of mind which is the key-note of our great and glorious creed.

Habeeb-ullah J. W. Lovegrove

A merchant of London and a great spiritualist, a very sincere and enthusiastic Muslim; accepted Islam in 1914, has written several articles on Islam, and is always anxious to increase the influence of Islam among his countrymen.

These lines are a humble attempt on my part to meet enquiries which I receive from various quarters as to the reasons for my embracing Islam. I have not to make a case for the Faith. There is something unique about it. It is the religion of history, and its teacher a personality in history. We know very little of other religions as to their original

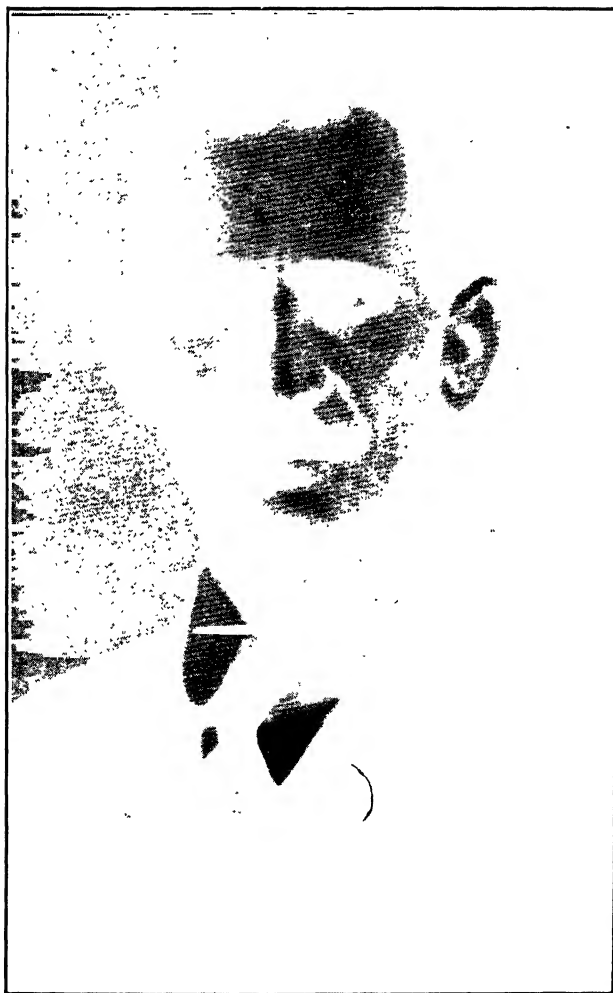
teachings; some scattered accounts consisting of a few moral precepts have been handed down to us, their genuineness being admittedly impeachable. The lives of almost all other teachers are enveloped in myth and mystery, and do not help us to read their own teachings in the light of their actions. On the other hand, in the case of Islam, no one had ever doubted the authenticity of its record. The Book of Islam, the Qur-án, is the same to-day as it was in the days of the Holy Prophet. His deeds and the sayings in which he translates the various precepts of the book, have come to us in their original purity, hence whatever I write in these lines is simply a paraphrase of some of the teachings I found in the Qur-án and the sayings of the Prophet. I found in them a consolation, which in vain I had searched for elsewhere. I wanted a simple, practical religion, free from dogma and tenets, which I could not accept without killing my reason. To do my duty to God, and my neighbour, undoubtedly is and ought to be the main object of every religious system, but Islam came to give the maxim a practical shape. We want precepts as well as example to meet all the contingencies and exigencies of life, and directions to guide us in our difficult callings. This I found in Islam.

Professor 'Abdu 'I-Ahad Dawud, B.D.

Professor 'Abdu 'I-Ahad Dawud, B.D., the writer of the series of articles entitled "Muhammad in the old Testament," appeared in the *Islamic Review* and was followed by the two other equally erudite series, under the headings "Muhammad in the New Testament" and "Muhammad in the Besorah," is the former Reverend David Benjamin Keldani, B.D., a Roman Catholic priest of the Uniate-Chaldean sect.

When asked how he came to Islam he wrote :

"My conversion to Islam cannot be attributed to any cause other than the gracious direction of the Almighty Allah. Without this Divine guidance all learning, search and other efforts to find the Truth may even lead one astray. The moment I believed in the Absolute Unity of God, His Holy Apostle Muhammad became the pattern of my conduct and behaviour."



REV. DAVID BENJAMIN ABDUL AHAD DAWUD. B.D.

Prof. HOROUN MUSTFA LEON,
M.A., Ph.D., LL.D., F.S.P.

Dr. SAID FELIX VALYI Ph.D.
Editor La Revue Politique Internationale, Paris

The Late Prof. Haroun Mustapha Leon.

The Late Prof. Haroun Mustapha Leon, M.A., Ph. D., LL.D., F.S.P., accepted Islam in 1882. Our brother was a Fellow and Honorary Member of many learned societies in Europe and America. He was an able philologist, and was at that time contributing a series of articles on the "Etymology of the Manx Language" to the "Isle of Man Examiner." His services to this important branch of science had frequently been recognised by learned bodies. The Potomac University (U. S. A.) conferred upon him the degree of M.A. Brother Dr. Leon was also an earnest geologist. He frequently lectured on scientific and literary subjects before learned and other societies. He fills the important position of Secrétaire-General of "La Société Internationale de Philologie, Sciences et Beaux-Arts" (founded 1875) and was the Editor of "The Philomathe" a scientific magazine, published in London. Dr. Leon received many decorations from Sultan Abdul-Hamid Khan, the late Shah, and the Emperor of Austria.

ISLAM A RATIONAL FAITH

By our esteemed Brother Professor Haroun Mustapha Leon, M.A., Ph.D., F.S.P.,

One of the glories of Islam is that it is founded upon reason, and that it never demands from its followers an abnegation of that important mental faculty. Unlike certain other faiths, which insist upon their votaries implicitly accepting certain dogmas without independent inquiry, but simply on the authority of "The Church," Islam courts inquiry and counsels its disciples to study, search and investigate prior to acceptance. The Holy Prophet, of ever blessed memory, said: "Allah hath not created anything better than reason, or anything more perfect or more beautiful than reason, the benefits which Allah giveth are on its account, and understanding is begotten of it."

On another occasion he said: "Verily, I tell you, a man may have performed prayers, fasts, charity, pilgrimage and all other good works; but he will not be rewarded but by the manner in which he hath used and applied his reason."

The parable of the "Talents," narrated by Sidna Issa i.e., Jesus (on whom be peace!)—is in strict accordance with Islamic doctrine, as also is the maxim, "Prove all things; hold fast to that which is good." The similitude of those

who follow blindly, and who neglect to use the intelligence which the Divine Giver of all good hath bestowed upon them, is declared in the imperishable pages of Al-Qur-án Shareef (Sura 52: Al-Jumma—"The Assembly") to be that of "an ass laden with books."

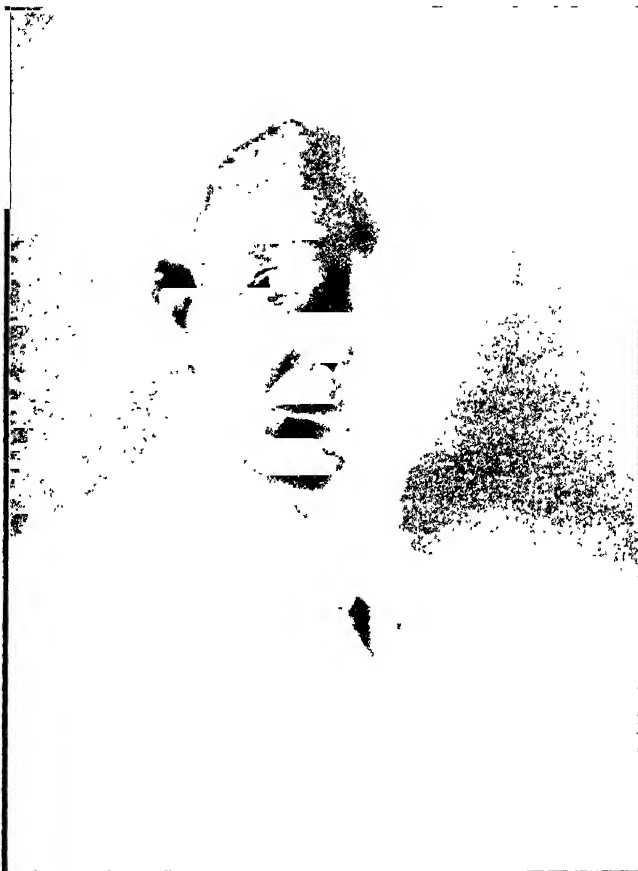
The noble and learned Caliph, Hazrati Ali-al-Murtaza (on whom be peace!) said: "The world is darkness; knowledge is light; but knowledge without truth is a mere shadow!"

Muslims believe that Islam is a term synonymous with truth, and that under the glorious and ever-brilliant sun of Islam, by the light of reason and knowledge, truth can be obtained; but in order to obtain that knowledge, and thus attain that truth, man must use his reasoning faculties.

A most pregnant pronouncement on this question was given by our Holy Prophet only a few days prior to his decease.

There he lay, the last and greatest of the grand chain of mighty men whom Allah, in His everlasting mercy and compassion, had sent to the world as inspired messengers of truth and of righteousness, his saintly head pillowed upon Hazrati Ayesha's loving knee.

The true believers of Medina, old and young, men and women—aye, even the children—had gathered, in loving sympathy, there, around the mat whereon lay Mustapha Al-amin, the chosen, the faithful, ar-Rasul-Allah. Tears glistened in their eyes, and coursed down the cheeks of even the most grizzled and valiant of the veteran warriors of Islam. Their leader, their friend, their beloved pastor, and, above all, their Prophet, he who had led them from the darkness of ignorance and superstition into the radiant brightness of the truth, had brought them into Islam, the habitation of peace, was about to pass from them. No wonder, then, that their eyes became fountains of tears, and their hearts were heavy and oppressed.



COL. DONALD S. ROCKWELL
Chief Editor "Radio Personalities,"
"HOW ISLAM WON ME."

"The simplicity of Islam the powerful appeal and compelling atmosphere of its Mosques the earnestness of its faithful adherents, the confidence inspiring realization of the millions throughout the world who answer the five daily calls to prayers.—these factors attracted me from the first.....

The copies of the Islamic Review which reached my hands in America were a source of further encouragement to cling to my adopted faith, and it is a pleasure to pause in my editorial duties to express my appreciation and admiration of the noble work being done at Woking, and to assure my friends throughout the Moslem World of my zealous purpose to aid in the Islamic Renaissance and to establish the Crescent more firmly in the Western world.

Yours in Allah, Dudley Wright.

In the agony of distress, almost of despair, one exclaimed :
 "O Prophet of Allah, thou art ill, thou mayest die, then what is to become of us?"

"You have Al-Quran," said Allah's messenger.

"Oh, yes, Rasul-Allah, but even with that enlightening book and unerring guide before us, we have had at times to ask from you advice, counsel, and instruction, and if you are taken from us, O Prophet, who is there to be our guide?"

"Do as I did and as I have said," was the reply.

"But, Prophet, after you have gone fresh circumstances may arise which could not have arisen during thy blessed lifetime; what are we, what are those who follow us, to do then?"

The Prophet slowly raised his illustrious and saintly head, and with the lurid light of prophecy and inspiration shining radiantly from his noble eyes exclaimed: "Allah hath given to every man as a personal monitor a conscience, and as a guide his reason: use, then, in all things, and it under Allah's blessing will ever guide you aright."

The Islamic Conception of Deity

By Dudley Wright.

The Islamic belief in God is not a mere article of faith—a solitary item in a shadowy creed. It is deep-rooted and firm. It has been said frequently that Islam possesses the shortest creed of all the religions of the world, and though this may be the case, so firmly fixed is the Muslim's belief in the Supreme Being that he regards with abhorrence and as blasphemy any attempt to divide in any way the Unity of God. How can the Divine Being be reduced to the level of any other? Or how can He share His attributes with another? He is the Most High and He alone is to be adored, and to assert that there are three, or even two, in possession of Omnipotence is, to the Muslim, a self-evident contradiction.

There is a majestic glory in the expressions Ar-Rahman and Ar-Rahim which cannot be found in any other words. No limits can circumscribe His beneficence. Is it a matter for wonderment that the Muslim, when he thinks of the all-embracing grace and beneficence, the Majesty and Glory of the Lord of all Existence, should prostrate himself with forehead to earth in adoration and worship? To that Lord of All the Worlds, the Muslim gives a name which is above every other name *i.e.* the name of Allah, a name which has never been given to any except the only true God, a name which embraces all the excellent names which can be enumerated.

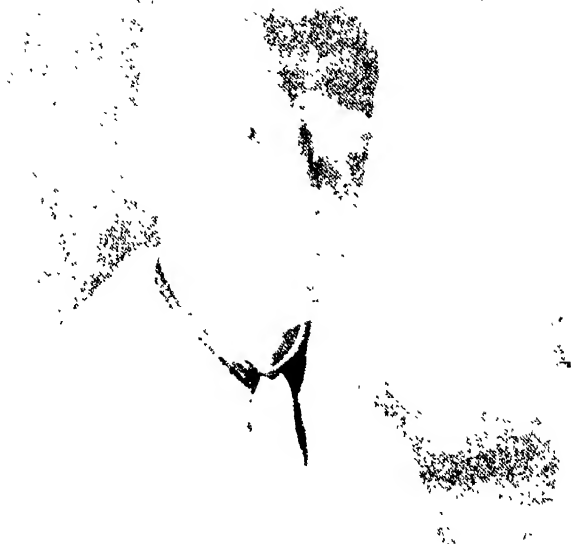
Islam is no mere creed: it is a life to be lived. In the Qur-án may be found directions for what are sometimes termed the minor details of daily life, but which are not minor when it is considered that life has to be lived for God. The Muslim lives for God alone. God is the centre of all satisfaction, all hope, all life. The aim of the Muslim is to become God-bound, and to endeavour to advance the knowledge of God in all his undertakings. From the cradle to the grave the true Muslim lives for God and God alone.

THE FAILURE OF CHRISTIANITY

By A. Kane

A man who, towards middle age, changes his religion may justly claim to have good reasons for an action of paramount importance in his life.

I cannot believe that a system of ethics is enhanced by abnormalities which capture the popular imagination, but are rejected by a logical being. So the Christian traditions surrounding the birth of Jesus Christ, the belief in the Trinity, and in the Resurrection are not only unnecessary but positively distasteful to those who understand that perfection needs nothing to support it in the way of propaganda.



MR. JOHN FISHER

WHY ISLAM APPEALS TO ME

To the western mind, the chief appeal of Islam must be its simplicity. Admittedly, there are one or two other faiths which are as easy of approach but they sadly lack the vitality of the Faith of the Prophet (may Allah bless him), and the spiritual and moral elevation which it offers

P. T. O.

The simple austerity of Islam cannot appeal to emotional men or hysterical women, or to any other lovers of the theatrical in religion.

Province for them is found within certain sects, wherein the eye is pleased with a riot of gorgeous colour, the ear charmed with classical music and the heart moved by profusely flowered altars and pathetic tableaux. There is no appeal whatever to the brain. Moreover, in certain sects, no man is permitted to think for himself in religious matters. His brain must be primarily a receptacle for anything the priest choses to plant there.

What a contrast we find in the Holy Prophet's injunction to his followers:—"Seek after knowledge, though it be available in China."

Verily, Muhammed was aware of the enormity of the sin of attempting to apply the brake to man's intelligence.

Islam must also appeal by virtue of its tolerance. We are taught to venerate the other prophets of the earth, including Jesus Christ. What a lesson to the Chirtians themselves who, whilst busily slinging mud at each other now and then contrive to send us an instalment between them. Strangely, Christian intolerance awakened my first interest in Islam. When a boy, I attended a Missionary lecture and was greatly impressed by some of the speakers who had lived among the "Bloodthirsty Muhammedans." When, a few years after I had the good fortune to listen to a Muslim Missionary I was greatly impressed by his wonderful forbearance in dealing with a crowd who had left their own (Christian) meetings to heckle the "Heathen." His words greatly impressed me and shattered completely my staunch Christian beliefs.

On several occasions having asked a Christian priest a certain question, I have been answered thus. "I cannot tell you, but you *must* believe it, that is where 'Faith' comes in!"

How different is Islam, wherein no question is beyond, or beneath, answering.

That great German, himself remarked after reading the Holy Qur-an, "if this is Islam, then every thinking man among us is, in fact, a Muslim."

The Churches are utterly incapable of grappling with present day problems. Islam, alone, offers the solution.

The mind of the Western World has been for too long darkened against Islam.

Now and then, a shaft of light comes through from unexpected sources, as when General Smuts stated a few years back that for each convert of the combined Christian Churches, in Africa, "*Islam Gets Ten.*"

To quote, a Christian axiom—"Truth will Prevail."

JOHN FISHER.

(Cambridge St, New Castle).

Again, where is the historical proof of Jesus Christ's life as portrayed in the Bible? Is it not extraordinary that history, which chronicles with certainty events hundreds of years before Christ, makes but the vaguest references to a person at all answering to the description of Jesus? Many arguments may be advanced to prove that New Testament phenomena rest but on a foundation of faith.

And the exponents of Christianity? Have they, as a body, observed the principles taught by their great founder? Dissension and sect-persecution divide them against themselves; uncharitableness characterizes them in their dealings towards others. What a record is theirs! Champions of Christendom—in Europe and in America! Continual war, and the denial of even religious equality, need little comment.

There are no distinctions in Islam. Muslims of all colours and nations come together without that pharisaical pride, from which even the Christian clergy are not free. Muslims, rich and poor, are distinguished by an implicit faith in God. The Holy Prophet Muhammad taught us that material things are of little account, and pointed the way to Paradise. The Holy Prophet lived a system of ethics which stands alone. It is the Divine message practically illustrated by one specially chosen.

Muslims glory in the fact that nothing supernatural or of a miraculous nature attaches to their belief, and when I reflect on the simplicity of Islam and on Muslims' ever-present consciousness of human insignificance before God, I am proud to be a follower of the greatest Prophet of all time.

WHY I BECAME A MUSLIM

By J. L. Ch. Van Beetem

Deep down in the human soul there lurks the consciousness of the fact that there does exist the Almighty God. It

is more or less dependent upon the circumstances of education and up-bringing under which one is born that our definite religious views are shaped. It was exactly so in my case. My parents were strict Catholics and they brought me up a staunch Catholic, marking me out for the priesthood. But fate would have it otherwise, and my footsteps took me to the country of Java, in the Far East, to observe with my own eyes how dearly and faithfully Muslims held their faith.

This was an eye-opener to me; for I learnt that the Muslims, as dinned, by the Christian priestcraft, into our ears, are anything but heathens, and Islam which they misrepresented so much is not a religion with hateful practices.

Being a lover of truth, I took up the cudgels for Islam some six years ago, to secure for it its rightful place against untrue and unjust suspicions. I had with this aim in view to call in the help of some distinguished and good-hearted friends for the purpose of building a mosque in Holland, in the same way as in London, Berlin and Paris. Gradually it dawned upon me that it was imperative the fight for Islam should be maintained. In the meantime I had learned about Islam from some of my true Muslim friends, and after thoroughly studying the Holy Qur-án I came to the knowledge that Islam had always been my religion.

The only difference which the present declaration (which I herewith enclose) makes is that I am now openly going over to Islam, and in this I feel very happy. Now I realize that my place is among my Muslim brothers to glorify Allah for bringing salvation to mankind.

It does me immense pain to realize why I had not accepted Islam as my faith earlier. I close with the promise that my life from now onwards will be dedicated to the service of the best religion of the world—Al-Islam.

WHY I CONFESS ISLAM

By Salim R. de Grey Firth

I had been brought up in the Christian faith; I had been confirmed, and attended Communion; I had blindly accepted the doctrines of the Trinity, the Atonement and the Divinity of Christ. But when I gave the matter a little thought I found that I could not believe in these dogmas. I was unable to accept them as the word of God. And when I saw that Christianity was accorded lip service only by its followers; that when ethical and moral principles came into conflict with economics, the latter invariably prevailed; that when, in short, one's religion was apt to interfere with dividends, religion went by the board, then I cast around to find a faith that I could sincerely accept.

Imagine, if you can, my delight when I discovered that everything I read about Islam coincided with my own views, and that the teachings of Our Holy Prophet (Allah bless and keep him), answered all my questions. Surah after Surah of the Holy Qur-án revealed to me the Truth, and I gave thanks to Allah that He had, in His mercy, accepted my surrender.

I am Irish by descent, but never a Roman Catholic..... I am free to read my Qur-án.....and for this freedom and grace I am more than thankful.

O. F. M. CARTHY ALI,
CALIFORNIA.

Islam appeals to conscience and reason, and sets man above sectarian or racial prejudice. It reforms human character by instilling into him the cosmopolitan creed of God and nature-service of mankind.

TOGO TZUSHIMA,
LONDON.

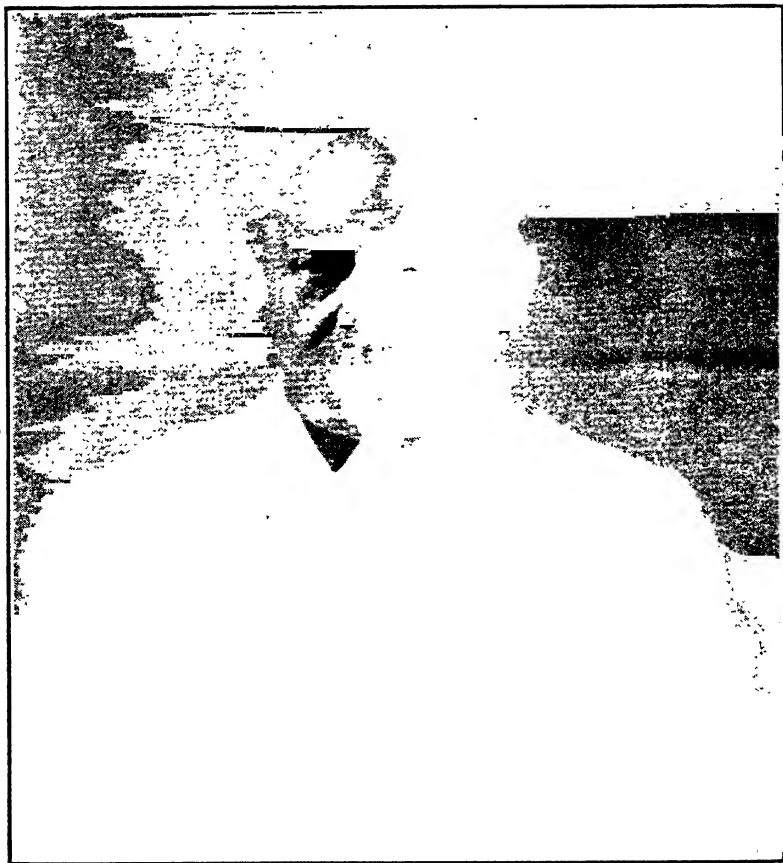
I have reached Islam through a great maze of studies—rationalism, metaphysics, science, philosophy and the doctrines of various Christian sects—extending over many years. All these doctrines and “isms” offered in turn divergent specifically individual points of view. They seemed at first sight to afford satisfactory solutions of the great problems of life and death (and the hereafter), but when examined critically they produced no evidence of the continuity of the life after death.....

I owe to psychical research my emergence from all these doctrines and philosophical quagmire. To my mind it has produced indubitable proofs of man’s survival of physical death, and, therefore, disposes of the agnostic’s contentions about it as thoroughly as it does the Christian’s claim to an exclusive and privileged place in the Kingdom of Heaven. Once satisfied that man does continue his existence of this physical life, I began to need a religion more free from dogma and mediævalism—in short, a religion more conformed to explications in accordance with the whole manifestation of Nature and the Universe, and I have found that, to my entire satisfaction and peace, in the teaching and practice of Islam.

HENRY SANDBACH.

I enclose herewith the solemn declaration of my acceptance of the faith of Islam, which I made on the 27th ultimo, and at the moment of forwarding it to you, I would like to mention that my convictions are based on several years’ observation and contemplation of Muslims, as well as Christians, and of earnest study and meditation in the paths of Islam and Christianity.

As a Muslim now I endeavour, by the grace of Allah, to order my life and use it in the right way, and I hope that I may be able, more and more, to use such gifts as I have in my profession of journalism and authorship in the service of our ideal.



HENRY SANDBACH



Mr. DAUD COWAN

Mr. Omar Ernest C. Clark
Chicago,

Mr. J. Gun-Munro, F.R.G.S.
(Dublin).

I shall look forward to the time when I shall be able to come into touch with the community in England.

I shall also be very grateful for any guidance that you may, in your kindness, be able to give me.

J. GUN-MUNRO,

F.R.G.S.

It is with great pleasure that I take up my pen to tell you the process by which I came to adopt Islam.

I had never been fully convinced about the Trinity even in my earlier years. I could not understand how the Great God could beget a son on this Earth of ours. I had always considered God as the Unattainable, the Almighty. I love and venerate all the prophets of Christianity because of their perseverance against adversity in spreading the word of God throughout their land. I felt strangely discontented, and my affairs did not progress on account of this uneasiness. Then one day I entered our public library, which receives *The Islamic Review*, and picked up the *Review* to pass half an hour. As I read I learned that here was the religion for which assurance in life have been given.

DAVID COUVAN.

Rationality and Democracy in Islam appeal to me very much.....I was delighted with the sayings of the Prophet by Al-Haj Khwaja Kamal-ud-Din.

OMAR ERNEST C. CLARK,

Chicago, U.S.A.

I think one of the happiest moments of my life was experienced on the 22nd August.

It was on this very memorable day that I became a Muslim. I had been seriously contemplating this step for nearly a year, during which time I made a fair study of Islam.

The part which first became embedded in my mind was the plain straight-forwardness and logical footing on which this great religion has its basis.

Oft of an evening I have been riding along the waterways in Egypt and have stood and admired the simple way in which the people worship; moreover, one is struck with the devotion of the individual who realizes he is in direct communication with God.

Eventually I found I was unable to continue to follow the doctrines in which I had been brought up.

JALAL-UD-DIN DAVIDSON.

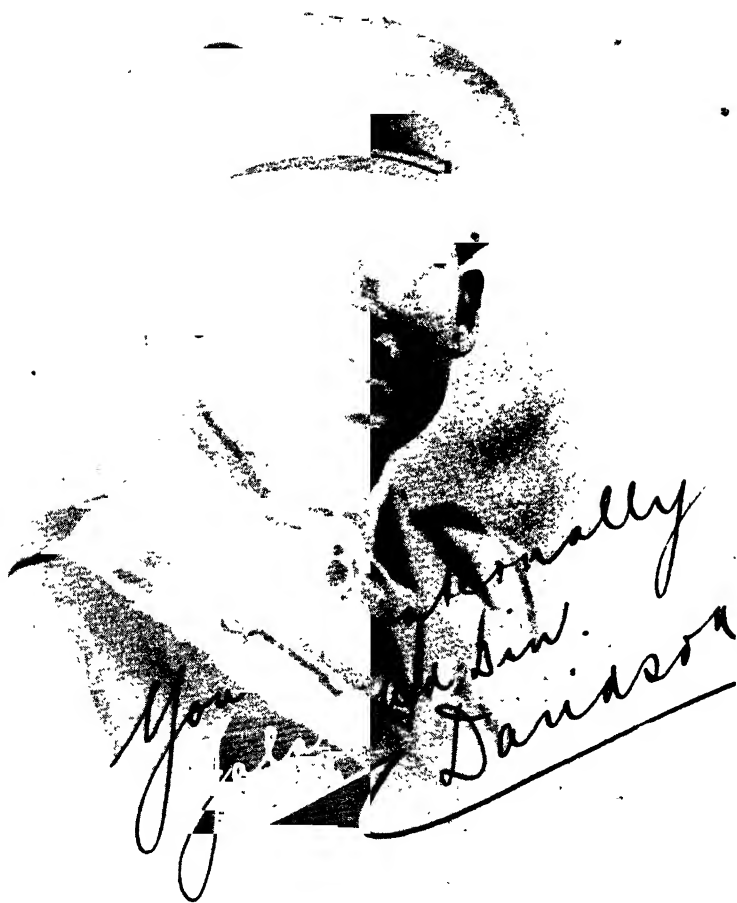
Mr. Muhammad Marmaduke Pickthall.

Mr. Muhammad Pickthall, whose name is not unfamiliar to our readers, was born in 1875; educated at Harrow; and, at the impressionable age when most young men are contemplating a University career, was already in Palestine, laying, as it were, the foundation of that intimate understanding of the Near East and its conditions—religious, political, social and economic—which has made him, perhaps, the foremost English authority on the subject.

As a novelist he sprang to fame with the publication, in 1908.

Mr. Pickthall declared his faith in Islam in 1918, and has since taken a prominent part in Muslim activities. During the period between the departure for India (owing to urgent reasons of health) of Khwaja Kamal-ud-Din in the early spring of 1919, and the arrival of the Khwaja's assistant in the autumn of that year; Mr. Pickthall conducted the Friday Prayers and delivered the Sermons at the London Muslim Prayer House; led the Eid prayer and delivered the Sermon, and during the month of Ramazan in 1919 conducted the Traveeh prayers at the London Prayer House, while throughout the whole period he was largely responsible for the editing of the Review.

Every other revelation, however clear originally, has been transcribed in different forms and tampered with, perhaps in some cases well meaningly, by foolish men, who thought they could improve it, or who wished to give to it the colour of their own opinions and beliefs in order that it might be quoted in support of them. To the Jewish Scripture an enormous mass of rabbinical tradition was



CAPTAIN JALAL-UD-DIN DAVIDSON.



Mr. AHMAD A. ALLAN.

added, which in time obscured the books of Moses, David, Solomon and other Prophets, and was more considered than the word of God. In Arabia, in Muhammad's time, a certain legend of the Prophet Ezra, nowhere to be found in Holy Writ, obtained such prominence among the Jews that many of them seemed to exalt Ezra to the very height to which the Christians have exalted Jesus. The superstition of the Eastern Jews even to-day is inconceivable by any one who has not been in contact with them. The chief part of their time seems to be spent in the propitiation or the warding off of evil spirits by charms and incantations and all kinds of magic rites, their lives from babyhood are shrouded up and shackled in a dark tradition which shuts out the light. The Christian Scriptures, also, have been altered, so the Qur-án informed us thirteen hundred years ago, and the Higher Critics found out many centuries later; and even without that, are full of doubt. How many of what have come to be considered the essential Christian doctrines—the Divinity of Christ, for instance, or Original sin, or the doctrine of the Three in One and One in Three, could be clearly deduced by an intelligent reader from the text of the four Gospels? There is doubt of the date of the said Gospels, doubt of their authorship, doubt everywhere concerning those important documents on which a vast religious fabric has been based.

“This book. There is no doubt in it. It is a guide to the God-fearing.”

Was not a clear guide needed? The words of Moses, Jesus, and those older Prophets whom God had sent at different times to different nations—“there is not a people but a warner has gone among them,” the Qur-án informs us—the words of those Prophets, who all were charged with the same message from On High, were lost to sight amid the fanciful inventions of their followers. Then came Muhammad,

and through Muhammad the Qur-án—the last of the Prophets with the final revelation. And the marvel is that of this Prophet, and this book, there is no doubt. Muhammad alone, of all the great religious teachers who have influenced mankind, is a clear historical character, the minutest details of whose prophetic career have been recorded for us by his own contemporaries. The Qur-án has been preserved to us exactly in the form in which it was delivered. And if the Holy Prophet were to come into this world, while we are praying, he would recognize our form of service, as the very same which he himself, our great Imam, so often led in the little mosque at El-Medinah. Go into the great Suleymaniye Mosque or the Mosque of Aya Sophia at Constantinople, go into the Sultan Hasan Mosque at Cairo or the Mosque El-Aksa at Jerusalem—any of the great cathedrals of Islam—or go into some little mud-built village Mosque in Central Africa, everywhere it is the same service; there has been no alteration, no elaboration since the Prophet's day. Islam alone, of all religions in the world, has thus preserved its first simplicity. This is the pure religion, as it came from God. Of the existence of this Prophet and the nature of his teaching, of the authenticity of this Qur-án there is no doubt. It is a clear guide—the only clear guide in existence—for the God-fearing.

WHY I EMBRACED ISLAM

By Sir Jalal-ud-Din Lauder Brunton, Bart; M.A. (Oxon)

I am deeply grateful for this opportunity of saying a few words as to why I embraced Islam. I was reared under the influence of Christian parents. At an early age I became interested in theology. I united myself with the Church of England, and I took an interest in Mission work without an actual active part in it. Some years ago I gave my attention to the doctrine of "Eternal Torment" of all mankind except a few elect. It became so abhorrent to me that I



I have for years been drawn to Islam, which always appeared so open and devout; the books on Islam which you sent me are very comforting, they point the way to truth, faith and self-reliance.

As-Salam-o-Alakum Wa Rahmatula.

Ahmed A. C. Hammond



For months back I have read the Islamic Review in one of the libraries here in Edinburgh, but always after perusal of them I felt, that here indeed was a true religion—I hope to improve and become a worthy follower of Islam.

Robert E. Walker, Edinburgh

almost became a sceptic. I reasoned that, a God that would use his power to create human beings whom He foreknew and predestinated should be Eternally Tormented, could be neither wise, just, nor loving. His standard would be lower than that of many men. I continued, however, to believe in the existence of God, but was not willing to accept the commonly understood teachings of God's revelation of Himself to men. I then turned my attention to the investigation of other religions, only to feel myself baffled.

An earnest desire to worship and serve the True God grew in me. The creeds of Christianity claim to be founded on their Bible; and these I found to be conflicting. Is it possible that Bible and the teaching of Jesus Christ had been misrepresented? So, I turned my attention again to the Bible and determined to make a careful study, and I felt that there was something wanting.

I determined to strike out for myself ignoring the creeds of men. I began to teach that men possessed a "Soul", and an "Unseen Force" which was immortal, that sins were punished both in this world and the next, that God in His Goodness and Mercy was ever ready to forgive us our sins if we truly were repentant.

Realising the necessity of living up to the Truth and digging deep, so that I may find the "pearl of great price", I again devoted my time to the study of Islam. There was something in Islam which appealed to me at this time. In an obscure and almost unknown corner of the village of Iohhra I was devoting my time and service to God's glory amongst the lowest classes of society with the earnest desire to uplift them to the knowledge of the True and only God, and to instil a feeling of brotherhood and cleanliness.

It is not my intention to tell you as to how I laboured amongst these people, nor what were the sacrifices I had

undertaken nor the extreme hardships I had undergone. I was simply going on with a singleness of purpose to benefit these classes both physically and morally.

I eventually took up the study of "The Life of the Prophet Muhammad" by Maulana Muhammad Ali. I knew very little of what he did, but I knew and felt that the Christians with one voice condemned the celebrated Prophet of Arabia. I was now determined to look into the matter without the spectacles of bigotry and malice. After a little time I found that it was impossible to doubt the earnestness of his search after Truth and the living God.

I felt that it is wrong, in the extreme, to condemn this Holy Man after reaching his great achievements for humanity. People who were wild idol-worshippers, living in crime, filth and nakedness, he taught them how to dress, filth was replaced by cleanliness, and they acquired personal dignity and self-respect, hospitality became a religious duty, their idols are destroyed and they worship the True and only one God. Islam became the most powerful Total Abstinence Association in the world. And many other good works were accomplished too numerous to mention. In the face of all this and his own purity of mind, how sad to think that such a Holy Messenger of God should be run down by the Christians. I became deeply thoughtful, and during my moments of meditation an Indian gentleman named Mian Amir-ud-Din came on a visit, and strangely enough it was he who fanned the fire of my life into a flame. I pondered over the matter a great deal; brought one argument after the other bearing upon the Christians' present day religion and I concluded in favour of Islam, feeling convinced of its truth, simplicity, toleration, sincerity and brotherhood.

I have now but a little time to live upon this earth and I mean to devote my all to Islam.



Mr. A. ABDUR RAZZAQUE SALLIAH.
(Ceylon)

P.T.O.

MUMIN ABDUR RAZZAQUE SALLIAH.

As a Roman Catholic, I had the opportunity of studying the Catholic Faith to a great extent. I was doing my best to convince myself that Catholicism was the only true faith, but alas ! its mysteries, dogmas and the compulsory "must believes" did not permit me to remain quiet. I started to search for the truth and was engaged in this for many years quite silently.

In Hinduism and Budhism I found such "Vacant Spots" that the only alternative left for me was to study Islam.

At one time I really held Islam in abhorrence. I had no Muslim friends, for Islam was so repulsive to me that I did not want ever to associate with its adherents. Little did I dream that the late Mr. Khwaja Kamal-ud-Deen's book, Message of Islam, would make a new man out of me.....I began to love Islam because of its straight and non-mysterious path. It is clear and simple, yet so full of deep studies that I soon felt the inevitable was drawing nigh.

The Holy Quran, some passages of which I read, simply struck me with wonder, for I had the idea that there was nothing to rival the Bible, I found, however, that I was hopelessly mistaken in this. Indeed, the Holy Quran is so full of truth, and its teachings so practical and free from dogmatic tenets and mysteries, that I was daily being drifted into the religion of "Peace and Love," which, Islam most certainly is.

Muslim Brotherhood, also, did not pass me unnoticed. If one wants to see the time realisation of "Love thy neighbour as thyself," it can only be found in the Muslim Brotherhood, the greatest and truest union of peoples, the world has ever known.

WHY I CHOSE ISLAM

By **Mr. K. L. Gauba, Barrister-at-Law.**

The Hindu religion recognises the transmigration of the dead : not of the living ! In Islam a person acquires full status by a mere simple declaration of faith. Islam is again coming into its own as the greatest single force for the moral and economic uplift of the nations of the world.

My heart at this moment overflows with gratitude at the welcome you all have accorded me and my family upon our entry into the fold of Islam,—a remarkable demonstration of the brotherhood that exists among all Muslims. I render thanks to Almighty Allah that among so many millions He should have chosen me to declare my faith in Islam and thereby set an example to others as to the right path to approach Truth and the Supreme.

A child when it is born is, in many ways, perfect. It has flesh and bones, a chubby face and a playful smile. It has the senses of sight, smell and taste. Its instincts are also marked. But it has no understanding. For a time, all persons and things are much the same. But gradually, it begins to recognise its parents, to discern objects and to feel the magic of life. One may similarly have a spiritual childhood, and slowly through the years awaken to the consciousness of his destiny.

There has been considerable resentment in the Hindu community about my translation to the fold of Islam. I refuse to believe that these attacks represent the view-point of the community as a whole. But the Hindu Press is right in that I was never much of a Hindu. My case has been literally otherwise—very much the case of one who contracts an unconventional union. Various motives may on such occasions be ascribed. There may be hints of worldly ambition or the blindness of love, or even that one has been

led astray. But the inspirations that spring from the heart cannot be analysed by cold logic nor be placed upon grounds entirely rational. It was fifteen years ago I fell in love with Islamic culture. This happened in Egypt, and the call grew stronger as the years passed. Whenever I passed a Mosque I was moved by its bare majesty; the minarets called out to me to congregate among the Faithful and to open my heart to the Spirit of Allah, the All-Merciful and All-Knowing.

If the world at large wants to know why I chose Islam in preference to any other creed, I would like to set out briefly my reasons:—

1. Firstly, the simplicity and the charity of the Islamic religion. Two simple propositions constitute the foundations of faith—so simple that even the feeblest of intellect can comprehend—the Divine Inspiration of the Holy Prophet (may the peace of Allah be upon him), and the Oneness of God, who is neither born, nor begotten, who cannot be divided into sub-deities, nor be moulded in clay nor be fashioned in stone.

2. My second preference for the Islamic creed is its essentially democratic character. The equality in Islam is not the equality of Socialism or Bolshevism, which seek to destroy the “haves” for the “have-nots”. It is not the equality of the Christians, where the Negro is lynched because he looks upon a white woman, or where coloured converts worship their God in churches specially indicated to them. Every Mosque is open to every Muslim, rich or poor, black or white, monarch or slave.

As this unity is based upon the simple tenets above enumerated, Islamic religion ordains no ceremony for admission of converts. The bare declaration of the acceptance of the two cardinal principles of faith embodied in the Kalima opens the portals to the greatest fraternity in the world,

where all men are equal, not merely in theory, but also in practice. The new Muslim is at once entitled to stand beside his King at the Mosque and to share his food from the same salver. Nowhere in the wide world is there a greater and more genuine brotherhood than that among the Islamic peoples.

3. At the present time there is a great deal of controversy among the Hindu communities about temple-entry or the untouchables. Islam happily knows of no untouchability or of any grades in touchability. A certain sect among the Hindus claims to transform the untouchable into a touchable human being by means of "Shuddi." Two circumstances, however, must make these efforts in the main abortive. In the first place, a Hindu is born and not manufactured. He is born not merely to his community at large, but also to his *gotra* or sub-caste. The Hindu religion recognises only the transmigration of the dead: not of the living. No Shudra can become a Kshattriya nor can a Kshattriya become a Brahman. At best he will be tolerated on political or semi-political reasons or just to save Mahatma Gandhi from suicide. Even after Shuddi the untouchable does not attain to any reasonable social acceptability. In the second place the idea of purification by human agency can never be popular. The very notion appears to insult both reason and intelligence. Conversion of faith is a matter between man and his God, and is it not somewhat presumptuous for one to assume that he is in a position to purify another? Let him purify who is himself pure. In Islam a person acquires full status by a mere simple declaration of faith. What is in his heart is for him to settle with the Omnipotent. In these circumstances my message to the untouchables is that they should consider if it is not possible for them to enter into the ever-open fold of Islam, where they can touch and be touched where,

shadows pollute no man's food, where there are no bounds set to ability, and the discharge of duty is deemed to be the best qualification for honour.

4. On the fourth and last basis of preference, I would place the capacity of Islam to suit the needs of modern life. No other religion is so suited to present-day problems. The modern world speaks of fraternity and equality. Islam recognises both *par excellence*. It speaks of the recognition of merit. Islam considers the person who does his duty the most deserving of honour. We hear the clamourings for the rights of women, and of the crash of the married state. In Islam woman has rights and independence. Her association with man is based upon an intelligent contractual basis. The Muslim laws were made for human beings, not for angels. Fuss, farce and collusion, secret fornication and the unmarried mother are problems unknown to Islamic society.

The modern world looks at religion very much in a non-altruistic vein. But there is a large body of opinion that would like to see true faith and goodness translated more into the practice of daily life. Islam is eminently suited to both types of opinion. While churches go empty, Mosques are crammed with the growing ranks of the faithful. Islam is again coming into its own as the greatest single force for the moral and economic uplift of the nations of the World. To this service of the great social brotherhood, envisioned by the Prophet of Arabia 1300 years ago, let us consecrate our efforts.

Before I close, I once again wish to express to you, dear Brethren, from the bottom of my heart my joy and pride in being one of you, and I pray that some day Almighty Allah will enable me to render service to Islam in measure of the welcome that the Muslim community has accorded to me and my loved ones



Mr. MAHMOUD MUBARAK DALTON. Derby.

Born May 1910, brought up a Protestant Christian.

After studying Islamic Literature for two years continuously, which he received from Woking Muslim Mission, embraced Islam in November 1931.



I have studied many different religious faiths, but Islamic teachings impress me more than any, for they teach that no man is so great as God, our Creator; while other faiths have saints, people born of flesh, whom they worship or prayer toThe Bible has been changed and rechanged so often to suit the Roman Christian Church that it is hard to believe in its truthfulness.

H. P. HANBACK.

WHY I BECAME MUSLIM

By Dr. Rashid-ud-Din (Ramdas) Khan, M.A., Ph. D.

I am once again with you to declare my faith in Al-Islam, that complete surrender to the will of God,—a faith with which every man is born. I believe in one God and His messenger, the Holy Prophet, Muhammad. I also believe in all the messengers and prophets of God and in the revealed Scriptures of all ages and all peoples so far as they are pure and are in consonance with the Holy Qur-án. To me Al-Islam (complete surrender to the will of God) is the only faith for mankind. I believe that in this faith all religious sects and creeds will find a synthesis and a solution. By following this faith we can break down all barriers between man and man, race and race, religion and religion. By following this faith we at once enter a realm where God alone is King. In this faith tolerance is a great virtue, and the advancement of the whole human race the definite goal. The Holy Qur-án is the only complete code to guide man in all spheres of his duties. There are many points of contact between the Upanishads, the Gita, and the Holy Qur-án. The Gita ends with exhortation to abandon all man-made religions and to take refuge solely in the Supreme Lord. This is really the first glimpse of Eternal Dharma or Al-Islam which finds its completion and fulfilment in the Qur-án. In the Qur-án Al-Islam (complete surrender to the will of God) is not only a religious aspiration, but a faith to be lived. Let it be said to the eternal glory of the Qur-án that it makes this faith the centre and everything else subordinate to it. The days of prejudices are over. Let us turn to this Holy Book again. We must approach it for help and light, and our aim must be to appreciate its essential and living message, which humanity has to seize for its perfection and its highest welfare. Al-Islam is a faith not for one section of humanity to follow, but it is really the faith for mankind.

SAYINGS OF THE LORD MUHAMMAD

Islam consists in cherishing the profoundest respect for Divine Commandments, and extending sympathy to His creature.

Dost thou love thy Creator? Love thy fellow-creatures first.

Modesty and chastity form parts of the Islamic Faith.

All Muslims are like one wall, some parts strengthening others; in such a way must they support each other.

The rights of women are sacred. See that women are maintained in the rights granted to them. A true Muslim is thankful to Allah in prosperity and resigned to His will in adversity.

What is Islam? "Abstinence and obedience," answered the Lord. What is best faith? "An amiable disposition," observed the Great Apostle. What is the best emigration? "Abandoning that which God disapproveth of." What is religion? "Purity of speech and Charity" saith the Messenger to God.

What does a fault consist in? "When anything pricks your conscience, forsake it."

Every child is born with a disposition towards the natural religion, *i.e.*, Islam. It is the parents who make it a Jew, a Christian, or a Magian.

No misfortune or trial befalling a person but on account of his own faults; and most of these God forgives.

It is your conduct that will lead you to reward or punishment, as if you had been destined therefor.

ISLAM
THE ONLY VINDICATOR
OF
FEMALE RIGHTS

And they have rights similar to those against them in a just manner.—The Qur-án, 2 : 228.

The position Islam has given to woman is still unapproached by the laws of the most progressive nations of the modern world. According to Islam, there is no difference between man and woman—materially, spiritually and morally.

LORD MUHAMMAD

O Flower of all the prophets,
Teacher of truths divine,
Thou vision of God's beauty,
The whole world's love be thine.

The Messenger of Brotherhood,
And of God's unity,
Thou treasure of Arabia,
May we grow like to thee.

So pure thy heart, so fine thy form,
That it no shadows cast,
Great with the great thou did'st appear,
And with the small always so near.

O tolerance sublimely shown,
To Christian or to Jew,
"They also have a soul," thou cried,
"Why limit God to few?"

MUSHTARI.

Miss Effie Halimah Schwerdt

Miss Effie Halima Schwerdt of Adelaide, South Australia, is one of the distinguished Australian newcomers in the fold of Islam. She lives a strict Muslim life, saying her prayers regularly and reading the Holy Qur-ān every day. She is also very eager to see Islam spreading in the world.

I AM PROUD TO BE A MUSLIM

By Miss Halimah Schwerdt

Here in Australia where it is rare to come in general contact with anyone of Muslim faith, I consider myself extremely lucky when I met Mahomet Allum Herbalist, "Wonder Man" and healer as he has been named by the people in Australia whom he has cured.

I was brought up in Lutheran Church, where I was christened, and, when 14 years of age, I was confirmed by a bishop of the Church of England, and at the age of 22 I was baptised in the Church of Christ and sang in the choir for two years. I thought this would save me, but after a while this seemed absolutely ridiculous. I became so disgusted that I gave up going to the Church altogether. My friends thought that I was doing wrong, but I knew all the time that the real thing in my life was missing.

I can see quite plainly now how Muhammad (peace of Allah be upon him) was God's last Messenger and Holy Prophet, and that Christianity has not proceeded further than the time of Jesus Christ.

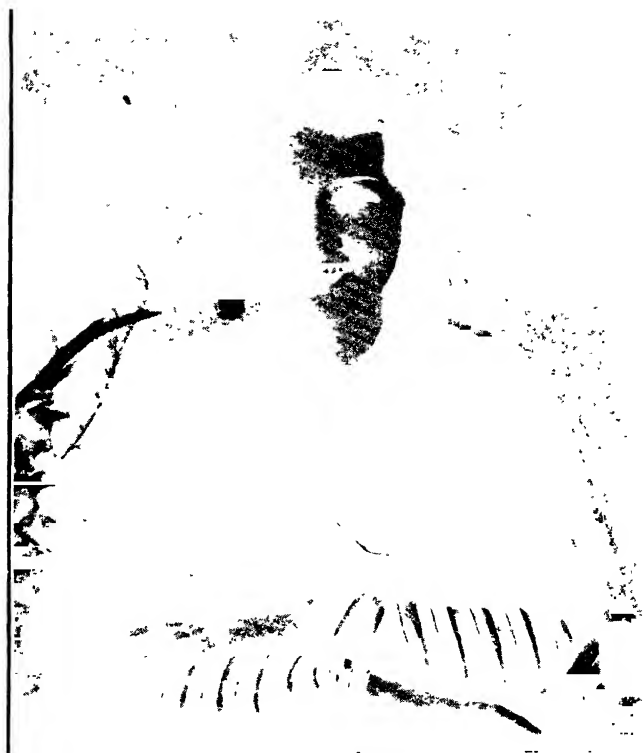
Practically all my acquaintances laugh at me for accepting Islam as my religion. They may laugh as much as they like. In my heart I know that I am on the right path when I serve the One and Only One God in the right way as He meant us to. What do I care about being jeered at?

I am proud and thankful to be a Muslim. My faith in Allah shall never be shattered. May Allah be praised.

I enjoy reading the *Islamic Review*.

Some day I hope to visit Shah Jehan Mosque and meet you personally. You are a great worker for Islam.

I wish the Muslim Mission all the success it deserves.



MISS EFFIE HALIMA SCHWERDT
(South Australia)



MISS RAHIMA GRIFFITHS

WHY I AM A MUSLIM

By Mrs. Rahima Griffiths

Until a few months ago I was regarded as a Christian, having been born into a Christian family some 26 years ago, and having endeavoured to live a good life based on the principles taught me from childhood.

Since I have been an adult, Good Fortune has not been exactly my friend, and I have sought a tangible "something" which Christianity did not afford me; consequently, I became a "drifter." I went to Church mainly because the work in which I was engaged demanded it, but spiritual help and uplift were lacking.

Some years ago—1926-27—I was in Egypt, and as an ordinary sight-seeing tourist visited the famous Mosque of Muhammad Ali in Cairo. I had the privilege of being present during prayers, and was immediately impressed by the true reverence of rich and poor alike, and by how much their "Allah" and prayer meant to them, and many times since have marvelled over it.

It is a long jump to 1933, but this year I found myself in Woking, and once again as an interested sight-seer visited the Mosque—again during prayers. These were followed by a lecture based on the first chapter of the Holy Qur-án, the prayer of every Muslim, and, indeed, a prayer for any man of any creed. I learnt of this world-wide brotherhood, possessing no racial or class distinction, of the "Oneness" of God, of the respect and reverence ascribed to all the former prophets of God, and of the true meaning of Islam—PEACE. It sounded wonderful, and I learned to know more of this faith, which is so practicable and broad-minded. I procured literature and a copy of the Holy Qur-án from the Mosque, and was considerably helped by the Imam in my search for truth, and I have found it. Three months ago, I surrendered myself to the Will of Allah, and publicly declared that I was a Muslim.

To me the Holy Qur-ân is a mine of infinite wealth, with such guidance—for every day of one's life—no one need fear or go astray. Inwardly and apparently, too, I am told, I am a much happier person than before, though many trials have come to me because of my changed views. In fact I have had to resign my position in a Church of England institution because of it.

Mrs. H. Buchanan Hamilton

Mrs. H. Buchanan Hamilton is kinswoman of the late Marquess Curzon of Kedleston and of the late Sir Francis Ley Bart., representative of a family of considerable antiquity and honour, which possessed land at Mayfield, in the county of Staffordshire, in the early part of the sixteenth century. She was brought up in Germany, and is renowned for her artistic taste. She knows German and French, besides English, her native tongue. Declared Islam in December 1929, at the Mosque, Woking, England.

WHY I JOINED THE MUSLIM FAITH

By Mrs. H. Buchanan Hamilton

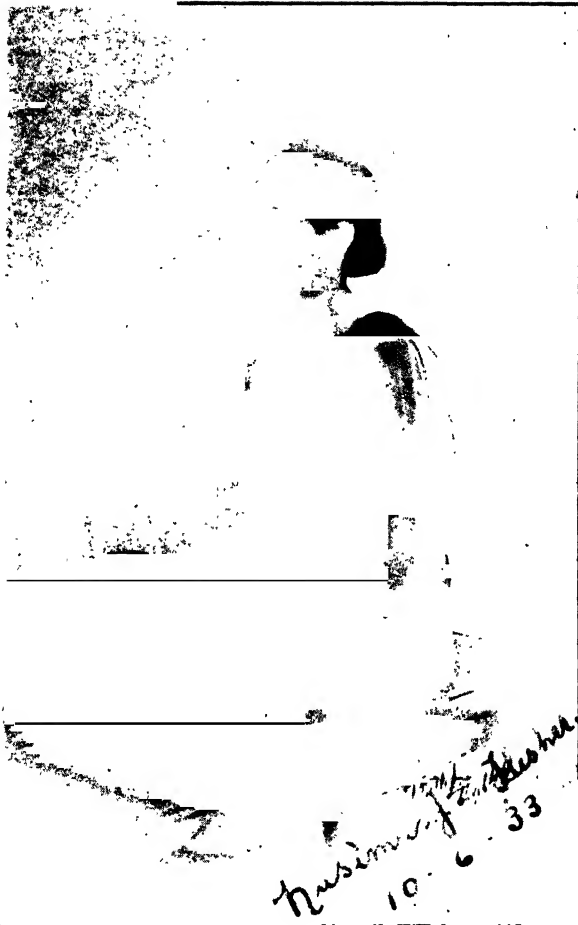
My relations belonged to the Church of England, amongst whom were many dignitaries of the Church; but I never agreed to the teachings of Christianity—the Atonement, the Divinity of Jesus, the Intercession, the Confession and the Sacrament—which all to me seemed to be utterly against the real teachings of the Prophet Jesus, the teacher of Galilee.

I once visited the Mosque at Woking some three years ago and came in touch with the Muslims. I had since then put queries about the Religion of Islam to the Imam of the Mosque, Woking. His exposition of the teachings of Islam were modern, scientific and assimilable to my mind.

The extreme simplicity, coupled with extreme sincerity of the worship of Islam by its followers, impresses me with the feeling, that this Faith occupies the first place in the Universe.



Mrs. H. BUCHANAN HAMILTON
(Southsea, England)



After studying the faith of Islam for some considerable time, with the help of my husband, who embraced Islam in 1928, I have finally come to see how beautiful yet a simple faith it is, and how completely in its simplicity of belief it supersedes all other creeds.

MRS. NASIMA J. FISHER.

WHY ISLAM IS MY CHOICE

By Miss Joan Fatima Dansken

Islam is the religion I have been seeking for since my school-days. My mind was dissatisfied all along with the Christian teachings till I was old enough to have independence of thought to shake them off. Since I left school I have had the opportunity of spending a few years abroad, living with Jewish and Catholic friends, but their religions never appealed to me. Only this year I returned to my native country of Scotland and one day, quite by chance, a friend took me to an "At Home" held at the London Muslim Prayer House, 111, Campden Hill Road, Notting Hill Gate, London, W. 8. There it was that I came in touch with the true religion of Islam. I became interested in Islam, whose key-note is simplicity—for instance, belief in the Unity of God. This is why it appeals to me. As a Christian I could never bring myself to believe in the doctrine of the Trinity, the Atonement, or the Virgin Birth. Islam is absolutely free from such gross impossibilities. That it was necessary for an innocent man like Jesus to come to the world and give his life to save it from sin, as the Christian dogma would have us believe, is beyond my comprehension. Further, the crucifixion has not made the world any better (except, perhaps, the few who tried to be like him). The world, on the other hand, it seems to me, is worse than it was in Jesus Christ's life-time.

To any thinking person who takes the trouble to understand Islam this simple and noble religion must appeal.

The religion of Islam has given me peace and happiness such as I never had before.

WHY I EMBRACED ISLAM

By Ameena (an English Lady)

The Holy Book of Islam—The Qur-án—on the contrary, has come to us through only one man namely the Holy Prophet

Muhammad. It has never been altered, twisted, paraphrased and transcribed as the Bible, but has remained true to its original copy. The Qur-án appealed to me. The doctrine of Islam appealed to me. These, then, are some of the reasons why I have embraced Islam,—a religion that is comforting, uplifting and sustaining,—and why I have discarded one that has never, from the first word I learnt of it, ever inspired, encouraged, or uplifted me at all.

The Lady Evelyn Cobbold (Zainab)

Her Ladyship performed the pilgrimage to Mecca in April 1933, and was indeed the first Englishwoman to have had that honour. Her book entitled "My Pilgrimage to Mecca" will be published shortly.

Last year on the 14th, December 1933, when the Muslim Society of Great Britain held a Reception in honour of the Memory of the Holy Prophet Muhammad (peace of Allah be upon him) at the Carlton Hotel, London W. 1, Her Ladyship acted as the hostess on that occasion, and delivered a brilliant speech on the life of the Holy Prophet which created a vivid impression of reality, it being illustrated by lantern slides depicting Mecca and Medina.

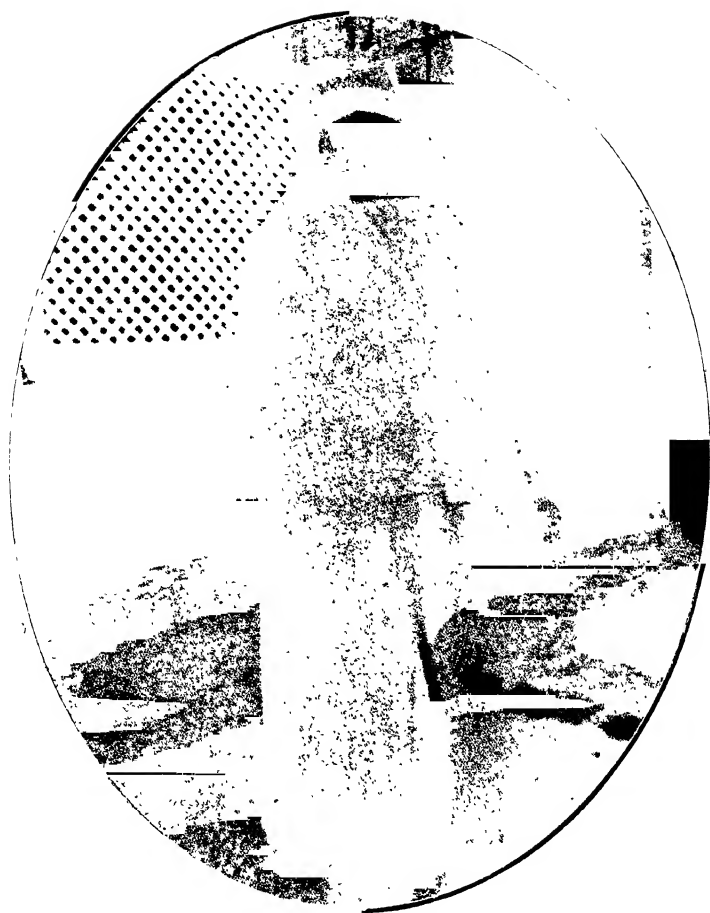
"If this be Islam," asks Goethe, "do we not all live in Islam?" "Yes," answers Carlyle, "all of us that have any moral life, we all live so."

I am often asked when and why I became a Moslem. I can only reply that I do not know the precise moment when the truth of Islam dawned on me. It seems that I have always been a Moslem. This is not so strange when one remembers that Islam is the natural religion that a child left to itself would develop. Indeed, as a Western critic once described it, "Islam is the religion of common sense.".....

The more I read and the more I studied, the more convinced I became that Islam was the most practical religion, and the one most calculated to solve the world's many perplexing problems, and to bring to humanity peace and happiness. Since then I have never wavered in my



THE LADY EVELYN COBBOLD
(ZAINAB)



LADY EVELYN COBBOLD IN
PILGRIM DRESS (IHRAM)

belief that there is but one God; that Moses, Jesus, Muhammad and others were prophets, divinely inspired, that to every nation God has sent an apostle, that we are not born in sin, and that we do not need any redemption, that we do not need anyone to intercede between us and God, Whom we can approach at all times, and that no one can intercede for us, not even Muhammed or Jesus, and that our salvation depends entirely on ourselves and our actions.

The word "Islam" means surrender to God. It also means peace. A Moslem is one who is "in harmony with the Decrees of the Author of This World," one who has made his peace with God and His creatures.

Islam is based on two fundamental truths, on the Oneness of God and on the Brotherhood of Man, and is entirely free of any encumbrances of theological dogma. Above everything else, it is a positive faith. Muhammad was once asked "What is Islam?" to which he replied: "Obedience to God's commandments and Kindness to His creatures." On another occasion he was asked "What is a Moslem?" and he replied: "A Moslem is that man from whose tongue and hand people are safe," and on yet another occasion he said: "The test of a man's religion lies in his dealings with others." In the Koran we read:

And who is better than he who calls people to God and does good.....Let your weapon of defence be kindness, and, lo and behold, he that has been your enemy becomes your bosom friend.....Surely God enjoins the maintaining of justice and the doing of good to others.....Good deeds abide for ever and are the most acceptable to God, and the most worthy of His reward.

Everywhere in the Koran to believe is to do good. To believe and not to do good cannot exist in Islam.

WHY RAJKUMARI CHOSE ISLAM

"Could any one be true to any Religion except Islam? I doubt it" she says.

Rajkumari Jawed Banu Sahiba comes of the ruling family of Kainka State (North-Bengal). A highly educated and cultured lady, she recently embraced the faith of Islam. She is so devoted to her religion of adoption that she brought the Muslim ladies of Calcutta together to say their I'd prayers in congregation. In the following letter she relates how after a vain quest after truth in Buddhism, Christianity and Hinduism, her restless soul found peace in Islam.

I am a new convert to Islam, and my joy is so great in having found a true and most humanitarian religion, at last, that my heart overbounds to tell every single soul I meet or can reach of the magnanimous teachings of our Holy Prophet Muhammad.

Perhaps it would interest you to first hear a brief summary of my experiences in seeking religious truth and rationalism. I was a Hindu, but we were brought up mostly under Christian influence (in our home), and really understood nothing about the religion we were born in.

It was not until the year 1924 that I became deeply engrossed in studying religion and philosophy. I was not trying to master these as a scholar, but my heart ached to serve God as a true and faithful follower. I tried to understand Buddha's teachings, but I failed. Christianity seemed the simplest to understand, and I soon became acquainted with several Christian theologians. However, I could see no way of being a true follower of Christ's commandments in the present-day world and worldliness. No matter what arguments were put forward, I could see only twisted and self-serving versions in the innumerable sectarianism of the Christian Churches. I fell back to Hinduism. The philosophy of the Vedanta was inspiring and of great support to a mind perturbed and distressed at the weaknesses of religion. But of what use is the Vedantic philosophy to

a Hindu? In practical life and actual facts the Hindu, since the laws of Manu, is as near Vedantism as the man in the moon. To follow the Vedanta, a Hindu is bound to retire from all touch of living Hinduism to become a social reformer, only to form another sect and add to the already numerous sects that India is sinking under.

Well, the flaws, defects and pitiable state of the Hindus are daily being brought to light—not by outsiders, but by the Hindus themselves. Why should Mr. Gandhi stake his life for the Harijans? Why was widow-remarriage enforced through legislature? Why was “Sati” forbidden by an act of law of the British Government? Why is every social reform only available and enforced through legislatures? What good and of what use is religion if it has no power to give social and mental relief from evils which exist in mankind? Why borrow acts of humanity against the laws of religion? No wonder, these religions are mere matters of birth-right now, and have failed to serve humanity in every way.

Having realized these facts, can you wonder at my inexpressible happiness in having found and embraced Islam? Could any one be true to any religion except Islam? I doubt it. At last I have found Truth, and I am happy. Are we Mussalmans struggling and striving for any religious and social reforms in the present-day civilization which we cannot find in our Holy Qur-án? Was Prophet Muhammad not the only one, of all spiritual leaders, to lay down Liberty, Equality and Fraternity as the guiding and main principles of Islam? Which is the religion that can show these principles in living spirit and daily connections? Which religion is there that has not the name of God in the tongue of the spoken language of the country, except Islam? Allah is for every Mussalman, whether Chinese, Indian or European.

Assalamo-'Alaikum as a greeting unites all Mussalmans to the ever-growing spirit of brotherhood, no matter what their nationality and mother tongue may be. These are very simple examples but deep beyond measure when the effect is understood and realized.

Which is the religion that can pride in a more generous, wide and great hearted pronouncement than that of the Holy Qur-án, in which every Mussalman is told to believe in Abraham, Moses, Jesus and all other prophets as equally as our own Prophet Muhammad?

Islam is complete in justice, humanity and freedom such as no other religion can give. We have not to seek restitution of our Islamic laws in parliaments and legislative halls. What was revealed and set for us Mussalmans 1,300 years ago, is now as forcible and living as it was then. What the world civilizations are striving and aiming at in the present time for moral and social benefits, have existed for the Mussalmans from the day of the revelation of the Holy Qur-án.

It was impossible for me to belong to any religion which stood poles apart in the practical outlook of our lives today. How could I be a true Christian or Hindu, when the commandments of men and civilization make me directly opposite to the laws and teachings of these respective faiths? If a religion cannot afford us relief in our daily lives, why bear the name of the faith at all? Such religions are surely incomplete, and truth is dying out of them. I felt and thought so. I had to embrace Islam. I found all Truth in it. I found what every non-Islamic people are thirsting for. But whatever they do, and whatever they find, I am sure, no reforms and organizations can last and bring happiness without Islam, which was established on the pure love of God. Islam will never need reforms. Islam will never

know revolts of dogmas and churches. Islam stands firm and steady in her great and heroic Faith of Unity and Brotherhood.

THE SAYINGS OF THE HOLY PROPHET MOHAMMAD.

Paradise lies at the feet of thy mother.

Among my followers, the best of men are those who are best and kindest to their women.

To acquire knowledge is an equal duty of man and woman.

Woman is sovereign in the house of her husband.

The world is full of objects of joy and delight, and the best source of delight is a pious and chaste woman.

A virtuous wife is a man's best treasure.

He is of the most perfect Muslims whose disposition is most liked by his own family.

The rights of women are sacred. See, therefore, that women are maintained in the rights granted to them.

God commandeth you to treat women well, for they are your mothers, daughters and aunts.

Women are the twin-halves of men. The thing which is lawful, but disliked by God, is divorce.

A TRIBUTE
OF THE WORLD'S GREAT MEN OF LETTERS
TO ISLAM

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Surely the (true) religion with Allah is Islam.

(The Qur-án, 3 : 18)

And whoever desires a religion other than
Islam, it shall not be accepted from him.

(The Qur-án, 3 : 84)

Rev. Bosworth Smith

From "Lectures on Muhammad and Muhammadanism"

A Creed of Practice.—Muhammad's sincerity and fixity of purpose is a fact we cannot get away from. It is this with which he chained his followers as with the sure cord of God to the faith. *Islam, in a word, is a creed of practice, not theory. By practice it was formed. On practice it has lived. It was because Muhammad practised what he preached, that the small seed of his original idea blossomed at last into the mighty "Igdrasil" of the East—the great banyan tree of existence.*

Vitality of Islam.—It is that religion which alone gives stability to the tottering fabric, and is the one principle of life amidst all the jarring elements of destruction. It is the religion which merges all colours, ranks and races in the consciousness of one brotherhood. *It is the religion which elevates the minds by drawing from the Transitory to the Eternal, and which gives to half-starved or ill-used peasant that courage in calamity, that calm amidst confusion, and that ineffable dignity in distress, which is found nowhere but in Islam.*

Canon Isaac Taylor

In resignation to God's will, in temperance, charity, veracity and in the brotherhood of believers, the Muslims set us a pattern we should do well to follow.

F. A. H. William

"The Muslim Life"

The Necessity of Religion.—The Muslim's religion differs from that of others, inasmuch as it forms a part of our daily life, instead of being practised only once a week, as in the case of so many Christians, and by it are regulated many details of our home and family and business, and by these things the world will judge us. What is needed is that we should dwell always in the perpetual Presence of the Unseen

Allah, and hold close and intimate communion with Him as with a familiar friend, on whom we can rely for guidance at every moment of life, teaching us to do justly, and to love mercy, and to walk humbly with our God.....

Dr. Leitner, M.A., Ph. D.

As for religious toleration, there is much more of it in practice among Muhammadans than has been the case at any rate in Christian countries.

Dr. Hugo Hamid Macus, Ph. D.,

OF BERLIN

Islam and European Philosophy

Islam and Progress.—Islam is the youngest of all the great revealed religions of mankind. It is also the most modern of them—that is to say, the most advanced and progressive. The question then arises: Is there such a thing as progress? And if there is, wherein does it manifest itself? The question has been discussed endlessly. Wilhelm Dilthey, who probably thought most deeply over this problem, comes to the conclusion that, at least, progress of human intelligence and knowledge is a well-established fact. Before him Hegel visualised the history of the world as one process of a steadily advancing consciousness. All progress is, therefore, in the first place rational—a progress of Intellect. And it is this rational characteristic which distinguishes Islam. Islam, of all the religions, is by far the most rational; for it demands nothing of you which cannot be brought to agree with the human intellect; nay, it says clearly that all its teachings are necessarily derived from Intellect.

Dr. Julius Germanus, of Hungary

The Most Perceptive Religion.—Islam in its glorious march has connected millions of people who lived in quite different regions, and quite different social and economical environments, than the Arabs among whom the Prophet first

preached the Qur-án. Islam has proved the most perceptive religion, as in its onward march—retaining and strictly clinging to the ethic fundamentals of the revelation—it has amalgamated in itself all the requirements of the times in order to serve the spiritual needs of its adherents. We may boldly say that God has not created mankind for Islam, but He revealed Islam to serve the moral and spiritual needs of its believers.

Mrs. Sarojini Naidu

Democracy and Brotherhood.—It was the first religion that preached and practised democracy, for, in the Mosque when the call from the Minaret is sounded and the worshippers are gathered together, the democracy of Islam is embodied five times a day, when the peasant and the king kneel side by side and proclaim, “God alone is great.” I have been struck over and over again by this indivisible unity of Islam that makes a man instinctly a brother. When you meet an Egyptian, an Algerian, an Indian and a Turk in London, what matters it that Egypt was the motherland of one and India the motherland of another?

Prof. T. W. Arnold

From “The Preaching of Islam”

The Universal Brotherhood.—But above all—and herein is its supreme importance in the missionary history of Islam—it ordains a yearly gathering of believers of all nations and languages, brought together from all parts of the world, to pray in that sacred place towards which their faces are set in every hour of private worship in their distant homes. No stretch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of their brotherhood in the bonds of faith. *Here in a supreme act of common worship the Negro of the West Coast of Africa meets the Chinaman from the*

distant East ; the courtly and polished Ottoman recognises his brother Muslim in the wild islander from the farthest end of Malayan Sea.

Prof. E. Monet of France

A Quotation from Arnold

Islam a Rationalism.—Islam is a religion that is essentially rationalistic in the widest sense of the term considered etymologically and historically. The definition of rationalism as a system that bases religious beliefs on principles furnished by the reason, applies to it exactly. It is true that Muhammad, who was an enthusiast, and possessed too the ardour of faith and fire of conviction—that precious quality he transmitted to so many of his disciples—brought forward his reform as a revelation.

A creed so precise, so stripped of all theological complexities and consequently so accessible to the ordinary understanding, might be expected to possess, and does indeed possess, a marvellous power of winning its way into the consciences of men.

**EXCERPTS FROM ARTICLES
ON THE QURAN
BY SOME OF THE EUROPEAN SCHOLARS**

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

And they shall not bring to you any argument,
but we have brought to you (one) with truth
and best in significance (The Qur-án, 25 : 33)

I am Allah the Seeing. (This is) a Book
which we have revealed to you that you may
bring forth men, by their Lord's permission,
from darkness into light, to the way of the
Mighty, the Praised One.

(The Qur-án, 14 : !)

THE QURAN

The Holy Qur-án needs no champion, its excellence is apparent to every reader ; but in these days, when vituperation is often poured upon Islam and its Sacred Book, it is refreshing to turn to the pages of scholars, men who have had the opportunity of studying the Great Book, of delving into its doctrines, and pronouncing their verdict. The vapourings of ignorant persons with an interested motive can be passed over in the face of the following quotations :—

Professor Draper's Europe

The Qur-án abounds in excellent moral suggestions and precepts ; its composition is fragmentary, but we cannot turn to a single page without finding maxims of which all men must approve. This fragmentary construction yields texts and mottoes and rules complete in themselves, suitable for common men in any of the incidents of life. There is a perpetual insisting on the necessity of prayer, an inculcation of mercy, alms-giving, justice, fasting, pilgrimage or other good works ; institutions respecting conduct, both social and domestic ; debts, witnesses, marriage, children, wine, and, above all, a constant stimulation to do battle with the infidel and blasphemer. For life as it passes in Asia, there is hardly a condition in which passages from the Koran cannot be recalled suitable for instruction, admiration, consolation and encouragement. So for the Asiatic and the African such devotional fragments are of far more use than any sustained theological doctrine. I have said this respecting a work held by so many millions of men as a revelation from God. I have endeavoured to speak with respect and yet with freedom, and constantly bearing in mind how deeply to this book Asia and Africa are indebted for daily guidance, how deeply Europe and America for the light of the science.

The Holy Book itself takes its name 'Qur-án' from the verb 'Qir-at' to read, and literally signifies 'the reading,' or 'that which ought to be read.' It is divided into 144 portions of unequal length, which are termed 'Súras' or 'Chapters.' Each of these are sub-divided into verses. Each Súra is known by a distinctive title, sometimes taken from a name appearing therein. After the title, at the head of every chapter, except only the ninth, is prefixed the word 'Bismillah'—In the name of God, the merciful, the compassionate.

Dr. Johnson

If it (the Qur-án) is not poetry—and it is hard to say whether it be or not—it is more than poetry. It is not history, nor biography. It is not anthology, like the Sermon on the Mount; nor metaphysical dialectics like the Buddhist sūtras; nor sublime homiletics, like Plato's conference of the wise and foolish teachers. It is a prophet's cry, Semitic to the core; yet of a meaning so universal and so timely that all the voices of the age take it up, willing or unwilling, and it echoes over palaces and deserts, over cities and empires, first kindling its chosen hearts to world conquest, then gathering itself up into a reconstructive force that all the creative light of Greece and Asia might penetrate the heavy gloom of the Christian Europe, when Christianity was but the Queen of Night.

G. Sale

In the Preliminary Discourse to his translation

This Qur-án is universally allowed to be written with the utmost elegance and purity of language.....It is confessedly the standard of the Arabic tongue.

Thus we have the words of George Sale, who praises the Qur-án from the literary point of view, and he admits that it forms the standard of the Arabic language. Is this not a

great testimony to the fact that, as it was delivered in the time of the Prophet Muhammad himself, so it remains to-day—uncorrupted, unchanged; and whilst other sacred books are relegated to the back-grounds in point of literary criticism, yet the Holy Qur-án leads the Muslim world to-day, its style unimpeachable.”

Carlyle

When once you get this Qur-án fairly off, the essential type of it begins to disclose itself, and in this there is a merit quite other than the literary one. If a book comes from the heart, it will contrive to reach all other hearts; all art and authorcraft are of small amount to that. One would say the primary character of the Qur-án is that of its genuineness, of its being a bona-fide book. Sincerity, in all senses, seems to me the merit of the Qur-án; it is, after all, the first and the last merit in a book, gives rise to merits of all kinds—nay, at bottom, it alone can give rise to merit of any kind.

Sir William Muir

The Qur-án abounds with arguments drawn from Nature and Providence: with a view to prove the existence of God, as the Supreme Ruler, and to enforce His sovereign claim on the obedience and gratitude of mankind. The retribution of good and evil in the life to come, the obligation to follow virtue and eschew vice, the duty and happiness of the creature in worshipping and serving the Creator, and such like topics, are set forth in language of beauty and vigour, abounding often with real poetry. Thus, also, the reasonableness of the Resurrection is taught by many forcible considerations, and especially by the analogy, so striking in southern climes, of the earth, long dry and dead, quickened suddenly into exuberant life by the copious rain from heaven.

Washington Irving

“The Life of Mohammad”

The Qur-án contains pure, elevated, and benignant precepts.

Davenport

“Mahomet and the Qur-an.”

The Qur-án is the general code of the Moslem world: a social, civil, commercial, military, judicial, criminal, penal, and yet religious code. By it everything is regulated—from the ceremonies of religion to those of daily life, from the salvation of the soul to the health of the body, from the rights of the general community to those of each individual, from the interests of man to those of society, from morality to crime, from punishment here to that of the life to come.

Among the many excellences of the Qur-án are two eminently conspicuous—one being the tone of awe and reverence which it always observes when speaking or referring to the Deity, to whom it never attributes either human frailties or passions; the other, the total absence throughout it of all impure, immoral and indecent ideas, expressions, narratives, &c., blemishes which, it is much to be regretted, are of frequent occurrence in what Christians style the ‘Old Testament.’ So exempt, indeed, is the Qur-án from these undeniable defects that it needs not the slightest castration, and may be read, from beginning to end, without causing a blush to suffuse the cheek of modesty itself.

Goethe

However often we turn to it, at first disgusting us each time afresh it soon attracts, astounds, and in the end enforces our reverence. Its style, in accordance with its contents and aims, is stern, grand, forcible—ever and anon truly sublime. Thus the book will go on exercising through all ages a most potent influence.

Gibbon

The creed of Mahomet is free from the suspicion of ambiguity, and the Koran is a glorious testimony to the Unity of God.

Edmund Burke

“Impeachment of Warren Hastings”

The Mahomedan law is binding upon all, from the crowned head to the meanest subject; it is a law interwoven with a system of the wisest, the most learned, and the most enlightened jurisprudence that ever existed in the world.

Bosworth Smith

“The Life of Mohammed”

By a fortune absolutely unique in history, Mohammed is the threefold founder of a nation, of an empire, and of a religion. Illiterate himself, scarcely able to read or write, he was yet the author of a book which is a poem, a code of laws, a book of common prayer, and a bible in one, and is revered to this day by a sixth of the whole human race as a miracle of purity, of style, of wisdom, and of truth. It is the one miracle claimed by Mohammed—‘his standing miracle,’ he called it—and a miracle, indeed, it is.

Hebert

The Law of Islam contains admirable ‘moral precepts, and, what is more, succeeds in bringing them into practice and powerfully supporting their observance.

Noldeke

It (the Holy Qur-án) spoke so powerfully and convincingly to the hearts of its hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well-organised body, animated by ideas far beyond which had until now ruled the Arabian mind; then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh woof into the warps of history.

David Urquhart

In the introduction to Vol. 1 of his clever book, "The Spirit of the East," gives a brief description of Islam which cannot fail to appeal: "Islam, as a religion, teaches no new dogmas, establishes no new revelation, no new precepts; has no priesthood, and no church government. It gives a code to the people and a constitution to the State, enforced by the sanction of religion.

Let these suffice. They are the opinions of learned scholars, of deep thinkers, and we think that the impartial reader will be able to pass judgment. How many people condemn what they have never read, and are so biassed that their sane and natural reason is warped into antagonism to Islam. Let them investigate fully for themselves; let them read the Holy Qur-án; let them try to understand, and they may find that 'Peace' which all are seeking. Let all remember that weighty saying of Lord Bacon: 'A little philosophy inclineth men's minds to atheism, but depth in philosophy bringeth men's mind about to religion.

Dean Stanley

The Eminent Christian cleric, in his "Eastern Church," page 279 says:—"The code of the Qur-án makes, doubtless, a deeper impression than has been made on Christianity by the code of the Bible.

Von Hammer

We hold the Koran to be as surely Mohammad's word as the Mohammadans hold it to be the Word of God.

Rev. Professor Robertson

It (the Holy Qur-án) is most unsparing in its condemnation of envy, hypocrisy, hatred, pride, vainglory, uncharitable judgments, and such like, and as emphatic in insisting on the virtues of patience, gratitude, sincerity, and the fear of God.

Chamber's Encyclopædia, Vol. VII, New Edition

That part of Islam, which most distinctly reveals the mind of its author, is also its most complete and its most admirable part—we mean the ethics of the Qur-án. They are not found, any more than the other laws, brought together in one or two Súras, but, 'like golden threads,' they are woven into the huge fabric of the religious constitution of Mohammed. Injustice, falsehood, pride, revengefulness, calumny, mockery, avarice, prodigality, debauchery, mistrust, and suspicion are inveighed against as ungodly and wicked; while benevolence, liberality, modesty, forbearance, patience and endurance, frugality, sincerity, straightforwardness, decency, love of peace and truth and, above all, trust in God, and submission to His Will, are considered as the pillars of true piety and the principal signs of a true believer. Nor must we omit to point out expressly that Mohammad never laid down that doctrine of absolute predestination which destroys all human will and freedom, because the individual's deeds cannot alter one iota in his destiny either in this world or in the next. So far from it, foolhardiness is distinctly prohibited in the Koran (ii, 196). Caution is recommended. And a glance at the whole system of faith, which is built on hope and fear, rewards and punishment, paradise and hell, destined to be man's portion.

Popular Encyclopedia Division VIII, page 326.

The language of the Qur-án is considered the purest Arabic, and contains such charms of style and poetic beauties that it remains inimitable. Its moral precepts are pure. A man who should observe them strictly would lead a virtuous life.

C. A. Soorma Esqr., B.A. (Oxon).

A Complete Code.—The Qur-án, apart from being one of the finest literary achievements of the whole world, is also a complete code of moral, civil, military and social laws. Abounding as it does in exquisite language and historical allusions, the Qur-án is, at the same time, a daily code of conduct for the guidance of every Muslim. His actions are determined, judged and directed by it. Whatever he does must be in accordance with the Qur-án. That the Muslim considers the laws as formulated in the Qur-án as infallible is obvious from the fact that though thirteen centuries have elapsed since they were first expounded, the Qur-án has not been subjected to the slightest change. *It remains to this day, word for word, vowel for vowel, as it came through the lips of the Prophet of Allah, and it will ever remain the same. They are free from human interpolations, and interference—a fact which cannot be said with equal or even partial truth of the other sacred books of different religions. Muhammad claimed it as his ‘standing miracle,’ and a miracle indeed it is.*

**THE
BEAUTIES OF MUHAMMAD
AS SEEN BY
DISTINGUISHED SCHOLARS**

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Verily, we have not sent you but as a mercy
to (all) the nations. (Qur-án 21 : 107)

AT THE FEET OF MUHAMMAD

By **Dr. Ameen Neville J. Whymant. Ph. D., of Oxford.**

The stars shine clear o'er the desert wide,
The moon smiles down in peace,
And the gossamer veil of eventide,
Gives night from day release.

And on my ear fall words so fragrant and sweet,
At the feet of Muhammad East and West meet.

The Yogi and Swami, Rishi too,
Bow to Allah the One.

And Christian and Buddhist and Hindu,
Unite when day is done,
Together to pray and together repeat,
At the feet of Muhammad East and West meet.

While clearly the Mosque lamp is burning,
Their voices whisper low,
In the tongue of Romance and Learning,
The truths that all men should know.

Then let us arise and the new message greet,
At the feet of Muhammad East and West meet.

Stanley Lane Poole

“Speeches and Table-talks of Muhammad”

A Mercy to Mankind.—He (Muhammad) was gifted with mighty powers of imagination, elevation of mind, delicacy and refinement of feeling. “He is more modest than a virgin behind her curtain,” it is said of him. He was most indulgent to his inferiors, and would never allow his awkward little page to be scolded for whatever he did. “Ten years,” said Anas, his servant, “was I about the prophet and he never said as much as ‘uff’ to me.” He was very affectionate towards his family. He was very fond of children; he would stop them in the streets and pat their little heads. He never struck any one in his life. The worst expression he ever made use of in conversation was “What has come to him? May his forehead be darkened with mud.” When asked to curse some one he replied, “I have not been sent to curse, but to be a mercy to mankind.” He visited the sick, followed any bier he met, accepted the invitation of a slave to dinner, mended his own clothes, milked the goats, and waited upon himself, relates summarily another tradition. He never first withdrew his hand out of another man’s palm, and turned not before the other man had turned.

Gibbon, Chap. XXI.

He was the most faithful protector of those he protected, the sweetest and most agreeable in conversation. Those who saw him were suddenly filled with reverence; those who came near him loved him; they who described him would say, ‘I have never seen his like either before or after.’ He was of great taciturnity, but when he spoke it was with emphasis and deliberation and no one could forget what he said.

The Creed of Mohammad is free from the suspicions of ambiguity, and the Koran is a glorious testimony to the Unity of God.

Even at the zenith of his worldly power the good sense of Mohamet despised the pomp of royalty; the apostle of God submitted to the menial offices of the family; he kindled the fire, swept the floor, milked the ewes and mended with his own hands his shoes and his woollen garments. Disdaining the penance and merit of a hermit, he observed, without effort and vanity, the abstemious diet of an Arab and a soldier. On solemn occasions he feasted his companions with hospitable plenty; but, in his domestic life, many weeks would elapse without a fire being kindled in the hearth of the Prophet.

A Prophet or Apostle, inspired by Deity, can alone exercise a lawful dominion over the faith of mankind.

Sir William Muir "Life of Mahomet"

Muhammad Unparalleled in History.—We search in vain through the pages of profane history for a parallel to the struggle in which for thirteen years the Prophet of Arabia, in the face of discouragement and threats, rejection and persecution, retained thus his faith unwavering, preached repentance, and denounced God's wrath against his godless fellow citizens. Surrounded by a little band of faithful men and women, he met insults, menace, and danger with a lofty and patient trust in the future. And when at last the promise of safety came from a distant quarter he calmly waited until his followers had all departed, and then disappeared from amongst an ungrateful and rebellious people.

Mahomet, thus holding his people at bay, waiting, in the still expectation of victory, to outward appearance defenceless and with little band, as it were, in the lion's mouth, yet trusting in His Almighty power whose messenger he believed himself to be, resolute and unmoved—presents a spectacle of sublimity paralleled only in the sacred records by such scenes as that of the Prophet of Israel, when he complained to his master "I, even I only, am left."

Thomas Carlyle

“Hero and Hero-worship”

The Character of Muhammad.—Muhammad had no school learning; of the thing we call school learning none at all.....It seems to be the true opinion that Muhammad could never write.....But, from an early age, he had been remarked as a thoughtful man, His companions named him Al-Amin, “The Faithful”. A man of truth and fidelity, true in what he did, in what he spake and thought. They noted that he always meant something. A man rather taciturn in speech; silent when there was nothing to be said; but pertinent, wise, sincere when he did speak; always throwing light on the matter. This is the only sort of speech worth speaking. Through life we find him to have been regarded as an altogether solid, brotherly, genuine man. A serious, sincere character, yet amiable, cordial, and companionable, jocose even.

John Davenport

“Apology for Quran and Muhammad”

An Ideal Personality.—His politeness to the great, his affability to the humble, and his dignified bearing to the presumptuous, procured him respect, admiration and applause. His talents were equally fitted for persuasion or command. Deeply read in the volume of nature, though entirely ignorant of letters, his mind could expand in controversy with the acutest of his enemies, or contract itself to the apprehensions of the meanest of his disciples. His simple eloquence, rendered impressive by the expression of a countenance, wherein awfulness of majesty was tempered by an amiable sweetness, excited emotions of veneration and love; and he was gifted with the authoritative air of genius which alike influences the learned and commands the illiterate. As a friend and a parent he exhibited the softest feelings of our nature; but, while in possession of the kind and generous

emotions of the heart and engaged in the discharge of most of the social and domestic duties, he disgraced not his assumed title of an apostle of God. With all that simplicity which is natural to a great mind, he performed the humbler offices whose homeliness it would be idle to conceal with pompous diction; even while Lord of Arabia, he mended his own shoes and coarse woollen garments, milked the ewes, swept the hearth, and kindled the fire. Dates and water were his usual fare and milk and honey his luxuries. When he travelled he divided his morsel with his servant. The sincerity of his exhortation to benevolence was justified at his death by the exhausted state of his coffers.

R. Bosworth Smith

He (Mohammad) improved the condition of women by freeing them from the arbitrary patriarchal power of the parents or the heirs of their husbands, by inculcating just and kind treatment of them by their husbands themselves, by giving them legal rights in case of unfair treatment, and by absolutely prohibiting the incestuous marriages which were rife in the time of ignorance, and the still more horrible practice of the burying alive of female infants. Nor was this all, for besides imposing restrictions on polygamy by his severe laws at first and by his strong moral sentiments aroused by these laws afterwards, he had succeeded, down to this very day, and to a greater extent than has ever been the case elsewhere, in freeing all Mohammadan countries from those professional outcasts, who live by their own misery, and, as a recognized class, are a standing reproach to every member of the society of which they form a part.

Draper.

“Intellectual Development of Europe”

Four years after the death of the Justinian A.D. 569 was born at Mecca in Arabia, the man who of all men has exercised the greatest influence upon the human race—Muhammad.

Alfred Martin

“The Great Religious Teachers of the East”

The Successful Prophet.—Nor is anything in religious history more remarkable than the way in which Muhammad fitted his transfiguring ideas into the existing social system of Arabia. To his everlasting credit it must be said that in lifting to a higher plane of life the communities of his day and place, he achieved that which neither the Judaism nor the Christianity of Meivæval Arabia could accomplish. Nay more, in the fulfilment of that civilizing work Muhammad rendered invaluable service, not only to Arabia but also to the entire world.

Major Arthur Glyn Leonard

“Islam, her Moral and Spiritual Value”

The Great Constructor.—A man not only great, but one of the greatest—i.e., truest—men that Humanity has ever produced. Great, i.e., not simply as a prophet but as a patriot and a statesman: a material as well as a spiritual builder *who constructed a great nation, a greater empire, and, more even than all these, a still greater Faith.* True, moreover, because he was true to himself, to his people, and above all to his God.

Major-General Forlong

“Short Studies in the Science of Comparative Religions”

The Virtuous Prophet.—After long, very full and candid study of the great Arabian and his faith, his public and private character, virtues and defects; his times and circumstances—a study extending over forty years and in close connection with Muhammadans of all sects and nations, we must confess that the Prophet stands high in the list of the greatest of the earth's rulers and the makers of history, alike in camp and council, as a governor of men, administrator and organiser of brave and turbulent tribes or

settled nations. Muhammad commanded the respect of statesmen, friends and foes; and was loved, honoured and esteemed by all privileged to know him privately or publicly.

Bernard Shaw

Bernard Shaw in his "Getting married," 1929 edition, said, "I believe the whole of the British Empire will adopt a reformed Mohammadanism before the end of the century." When asked to confirm it, he said, "I have always held the religion of Mohammed in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age. The world must doubtless attach high value to the predictions of great men like me. *I have prophesied about the faith of Muhammad that it would be acceptable to-morrow as it is beginning to be acceptable to the Europe of to-day.* The Mediæval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were, in fact, trained to hate both the man Muhammad and his religion. To them Muhammad was anti-Christ. *I have studied him, the wonderful man, and in my opinion far from being an anti-Christ he must be called the saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much-needed peace and happiness.* Europe is beginning to be enamoured of the creed of Muhammad. In the next century it may go still further in recognizing the utility of that creed in solving its problems, and it is in this sense that you must understand my prediction.

Already even at the present time many of my own people and of Europe as well have gone over to the faith of Muhammad. And the Islamization of Europe may be said to have begun.

Marmaduke Pickhtall

Unlike all other prophets, whose proper likeness is concealed from us in a mist of reverence, Muhammad is a clear historic character, the numberless details of whose conduct and demeanour are recorded for us by his own contemporaries.....

Mahatma Gandhi's Tribute to the Prophet

In its glorious days Islam was not intolerant. It commanded the admiration of the world. When the West was sunk in darkness, a bright star rose in the Eastern firmament and gave light and comfort to a groaning world. Islam is not a false religion. Let Hindus study it reverently, and they will love it even as I do....

I passed from the Companions to the Prophet himself. When I closed the second volume, I was sorry there was no more for me to read of that great life. I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity.

Priesthood no more.—Muhammad the Prophet had broken the spell of priesthood before long; Islam did not need a mediator between God and man. It was a democratic religion from the beginning. No institution stood between the Creator and the created. Through the knowledge of the Qur-ān everybody had access to the revelation, which would be expounded freely, without any synod putting limitations upon it. In this respect Islam did not need a reformation similar to that in Christianity, and as a matter of fact the democratic spirit which has reigned in Islam, began in Christianity only with the rise of Nationalism and the Reformation.

In the name of Allah, the beneficent, the Merciful.

What is Islam

(The following is a very brief account of Islam, and some of its teachings. For further details please write to the *Imam* of the Shah Jehan Mosque, Woking, Surrey, England.)

Islam, the Religion of Peace.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God. The name *Islam* was expressly given by the Qur-án.

Yea! Whoever submits himself entirely to Allah, and he is the doer of good deeds to others, he has his reward from His Lord.—Qur-án, 2: 112.

This day have I perfected for you your religion, and completed My favour on you, and chosen for you Islam as your religion.—Qur-án, 5: 3.

Object of the Religion.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

Certainly We created man in the best make.—Qur-án, 95: 4.

God saith: "O Man! follow My laws, and thou shalt become like unto Myself.—Muhammad.

A Muslim is he from whose hand no harm goes to another.—Muhammad.

Whoso believeth in One God, and the life beyond, let him not injure his neighbours.—Muhammad.

The Prophets of Islam.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.* the followers of Islam, accept all such of the world's prophets, including Abraham, Moses, and Jesus, as revealed the Will of God for the guidance of humanity.

Say: We believe in Allah and (in) that which has been revealed to Abraham and Ishmael, and Isaac and Jacob, and the tribes, and (in) that which was given to the Prophets from their Lord: we do not make any distinction between any of them, and to Him do we submit.

—Qur-án, 2: 136.

The Qur-án.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, but, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last Book of God, came as a recapitulation of the former Gospels.

An Apostle from Allah, reciting pure pages wherein are all the right books.—Qur-án, 98 : 2-3.

Articles of Faith in Islam.—These are seven in number : belief in (1) Allah ; (2) Angels ; (3) Books from God ; (4) Messengers from God ; (5) ; the Hereafter ; (6) the Measurement of good and evil ; (7) Resurrection after death.

They (the Believers) all believe in Allah and His Angels, and His books, and His Apostle.—Qur-án, 2 : 285.

And who makes things according to a measure, then guides them to their goal.—Qur-án, 87 : 3.

Most surely He is able to return him (Man) (to life), on that day when hidden things shall be made manifest.—Qur-án, 86 : 8.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress ; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination ; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering. Islam points out the right course and leaves man to work out his own destiny.

Have We not given him two eyes, and a tongue and two lips, and pointed out to him the two conspicuous ways.—Qur-án, 90 : 8-10.

Pillars of Islam.—These are five in number : (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad ; (2) Prayer ; (3) Fasting ; (4) Almsgiving ; (5) Pilgrimage to the Holy Shrine of Mecca.

Attributes of God.—The Muslims worship one God—the Almighty, the All-knowing, the All-just, the Cherisher of all the Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Invisible in Person. He is the Light of the heaven and the earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

Faith and Action.—Faith without action is a dead letter. Faith is of itself insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

Whoever goes aright, for his own soul does he go aright, and whosoever goes astray, to his detriment only does he go astray : nor can the bearer of a burden bear the burden of another.—Qur-an 17 : 15.

He who in prayer prevents not from wrong and evil, increases in naught save remoteness from the Lord.—Muhammad.

Ethics in Islam.—“Imbue yourself with Divine attributes.” says the noble Prophet. God is the prototype of man, and His attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine attributes. To act otherwise is sin.

Capabilities of man in Islam.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels and leading him to the border of Divinity.

Every child is born with the nature of Islam : then it is its parents which make it a Jew, or a Christian or a Magian.—Muhammad.

The Position of Woman in Islam.—Men and women come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual, and moral attainment. Islam places man and woman under like obligations, the one to the other.

O people! be careful of (your duty to) your Lord: Who created you from a single being, and created its mate of the same.—Qur-ân, 4: 1.

And they (i.e. the women) have rights similar to those against them in a just manner.—Qur-ân, 2: 228.

Equality of Mankind and the Brotherhood of Islam.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches, and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race, and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and white into one fraternal whole.

And people are naught but a single nation.—Qur-ân, 10: 19.

O you men! Surely We have created you of a male and female, and made you tribes and families that you may know each other; surely the most honourable among you with Allah is the one among you most careful (of his duties); surely Allah is Knowing, Aware.—Qur-ân, 49: 13. The Arab does not excel the non-Arab unless he is the more pious of the two.—Muhammad.

Personal Judgment.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God. The Qur-ân inculcates freedom of thought and does not countenance any compulsion, physical or moral, in matters religious.

There is no compulsion in religion.—Qur-ân, 2: 256.

The difference of opinion among my followers is a blessing from Allah.—Muhammad.

Knowledge.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to the angels.

And say: O Lord! increase me in my knowledge.—Qur-ân, 20: 114.

Seek knowledge, even if it be in China.—Muhammad.

Sanctity of Labour.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

So when you are free, strive hard.—Qur-ân, 94 : 7.

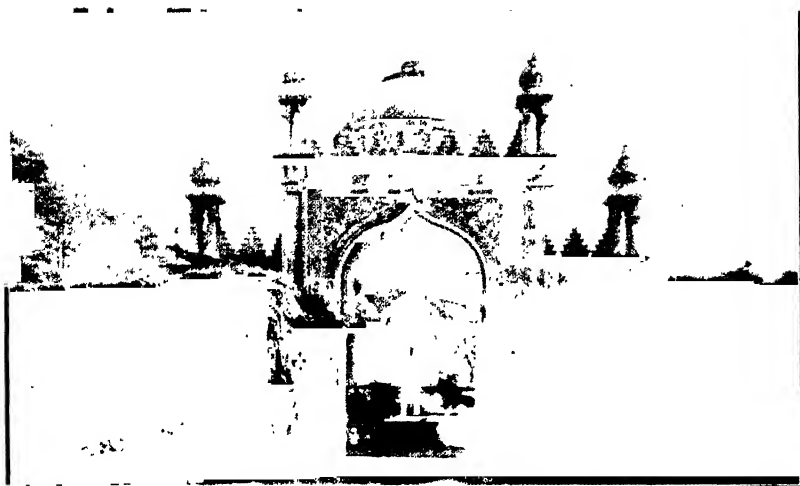
God is gracious to him that earneth his living by his own labour, and not by begging.—Muhammad.

Charity.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

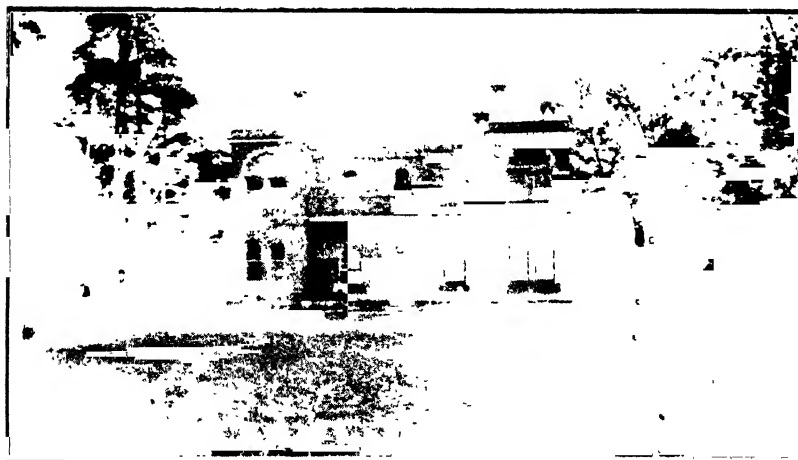
By no means shall you attain to righteousness unless you spend (benevolently) out of what you love: and whatever thing you spend, Allah surely knows it.—Qur-ân, 3 : 91.

Whoso is able and fit, yet worketh not for himself, nor for others, God is not kind to him.—Muhammad.

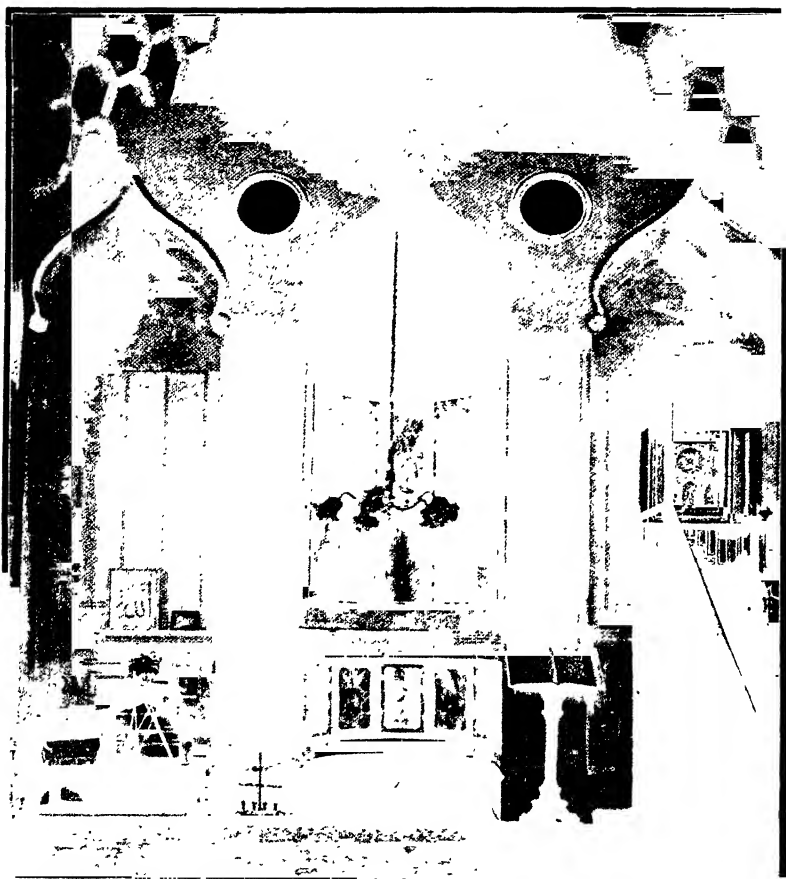
The tax of charity should be collected from the rich and given to the poor.—Muhammad.



The Shah Jehan Mosque, Woking
(Exterior View)



Sir Salar Jang Memorial House
(The Office of the Mosque, Woking)



The Shah Jehan Mosque, Woking
(Interior View)

THE WOKING MOSQUE

There is a Peaceful Little Mosque,
From out the Green Trees peeping,
God sends a Gentle call to Break
The silence she is keeping.

To all who care to enter,
She has opened wide her door,
God's Loving welcome is for all,
The rich man and the poor.

Beneath an alien sky she stands,
The day is bright and clear,
Around her crescent sunbeams play,
And always God is near.

The Sun sinks in the west,
We hear the call to prayer,
God's blessing on the Little Mosque,
And all who enter there.

Woking.

MUBARKA ALICE WELOY.

THE SHAH JEHAN MOSQUE, WOKING (SURREY), ENGLAND.

The Mosque, Woking, was built by Dr. Leitner, sometime Registrar of the University of the Punjab, in the latter part of the nineteenth century. He collected funds in India from Muslim States, especially Bhopal, and from other Muslim donors. His idea in doing so was to start a private boarding house for Indian Muslim students and the Mosque was to be used by its boarders. But his scheme was interrupted by his sudden death.

It was in 1913 when the late Khwaja Kamal-ud-Din, aided by the late Sir Abbas Ali Baig, the then member of the India Council, rescued the Mosque from the heirs of Dr. Leitner, who had already sold most of the adjoining property, and called it the Shah Jehan Mosque, after the name of the third Begum of Bhopal, to whose generosity, in the first place, it owed its existence. When the Khwaja opened the locked House of God in November 1912, he found the floor chock-full of straw and other rubbish, the accumulations of the many years during which its doors had remained closed. Then he perceived an old copy of the Qur-án placed on a carved wooden receptacle—Rihal—lying in a corner, and as he opened the Holy Book at random, the following words met his eyes in the first line of the page: "Most surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations" (Qurán, iii 95). The word Bekka, the alternative name of Mecca in ancient times, literally means a place where people gather together in multitudes. It seemed to him a prophetic name, and so it has proved. He fell on the bare cold floor of the Mosque, prostrating himself before the Lord with tears in his eyes, and the following prayer was on his lips:

O Creator of Nations and All-powerful God, Thou madest Mecca the holiest place in the East, and didst bring nations in multitudes to that city. Make this mosque, I pray Thee, in like manner the Mecca in the West.

The words welled up from a pure heart. They were heard by the Lord : and the answer was not long in coming.

Sometime after in 1913, when he went to Woking in order to take charge of the Mosque and the Sir Salar Jung Memorial House, now utilised as the office of the Mosque, with their appurtenances, he reached Woking in the forenoon. The time for the noon-prayers came, and accompanied by the late Shaikh Noor Ahmad, his saintly companion, who was to act as Muezzin—that is to say, one who calls to prayer—proceeded to the Mosque precincts. We find in the Tradition that the first Azan—call to prayer—in the days of the Holy Prophet was given at the same hour. A touching scene occurred when Mr. Noor Ahmad came to that portion of the Azan which runs: “Hasten to the prayer and hasten to success.” His voice broke with emotion, and he wept. The Khwaja was the only observer of the solemn scene and the only worshipper then present to respond to the call. Afterwards, when the late Shaikh was asked the cause of his emotion, he replied that the Azan of Bilal—the Muezzin in the days of the Holy Prophet—brought nations to Mecca; but how utterly unable he was to have worthily replaced him—Bilal—a passing thought that brought tears to his eyes.

Be happy, O blessed soul in heaven, thy voice has been heard and the Woking draws to itself at the times of Eid representatives of every Muslim Nation.

The Late Al-Haj Khwaja Kamal-ud-Din, FOUNDER OF THE WOKING MUSLIM MISSION

The late Al-Haj Khwaja Kamal-ud-Din, B.A., LL.B., born in 1870 of a very respectable parentage, was the son of the late Khwaja Aziz-ud-Din Sahib. His grandfather Abdur Rashid was a famous poet and Qazi of Lahore. His brother, the late Khwaja Jamal-ud-Din, B.A., was responsible for the spread of education among the Muslims in the Kashmere and Jammu State. He, thus, belongs to a family noted for learning. The late Khwaja Sahib received his college education at Forman Christian College, and passed his B.A. in 1893, obtaining a medal in economics of the Punjab University. He knew the Holy Bible so well that people thought that he had a leaning towards Christianity.

He was a professor and afterwards the Principal of the Islamia College, Lahore, and took lively interest in the education of the Muslim youth for nearly a period of four years. Taking his LL.B. degree in 1898, he took to Law and practised at Peshawar and Lahore with admirable success. During this period he utilized his leisure time in touring through India, delivering lectures on the beauties of Islam. The Muslim University recognised his services and conferred on him a fellowship. He was also a member of the Court of Trustees of that University. By this time he had carried his name higher than the highest for Islamic work in British India.

About the year 1912, when a brilliant and distinguished career awaited him, he threw his roaring practice at the Bar to the winds, and proceeded to England to present Islam to the West. In an incredibly short period he planted the banner of Islam in the heart of Christendom. He established the Woking Muslim Mission, and became the Imam of the Mosque at Woking, England. In an equally short



The late Al-Haj Khwaja Kamal-ud-Din



The Khwaja at "Spade" work at the Mosque, Woking
(1913.)

period he unfurled the banner of Islam by ushering his celebrated Magazine, *The Islamic Review*, single-handed at his own expense.

The *Risala Isha'at-i-Islam* followed in quick succession for the benefit of Urdu-speaking public. His unceasing lectures and soul-stirring sermons arrested the attention of all those who happened to witness his oratorical performances. His pamphlets and booklets penetrated all the nooks and corners of the British Isles. His large number of books created an upheaval in the religious thought of English-speaking people. He worked incessantly and hard for Islam and under exceptional difficulties.

He won over to Islam good many fortunate souls. His open letters to clergymen shocked Christianity. The best fruit of his labour is found in the person of that nobleman, Lord Headley, who has taken up Islam heart and soul, and is busy in carrying out the plans for the Nizamia Mosque in London.

He also made a long tour through several countries in Europe, Africa and Asia for the benefit of Muslims and Islam. He was a man of towering personality, of unique charm with an imposing figure on the platform, and was able to keep the cosmopolitan audiences composed of people of different castes and various shades of opinion spell-bound. He generally invited questions and cleared up all doubts without any hesitation on the spot. He is the author of several books; but the most auspicious of them is "The Sources of Christianity" which has remained unchallenged in the Christian countries, and has been freely used by Muslims with conspicuous success. He maintained that there are no sects in Islam. What we find are only different schools of thought. The secret of his success lies in this. Not only did he spend his time, energy and wealth, but with a loving loyalty to Islam breathed his last in writing a translation and commentary of the Holy Qur-án.

The Mosque, Oriental Road, ' Woking, Surrey

1. Stands for the religion of Islam, popularly misnamed Mohammedanism (Islam, an Arabic word, literally means 'peace') the religion of all the prophets and founders, the last of whom was Muhammad, a prophet very much misunderstood in the West on account of prejudices dating from the time of the Crusades.
2. Welcomes friendly discussions on religious subjects, either by interview or correspondence.
3. Holds special lectures, open to everyone and members of all denominations every Sunday at 3.15 p.m.
4. Keeps a stock of books for sale, which throw light on the religion of the Holy Prophet Muhammad as well as that of the organised Church.
5. Publishes a monthly journal, *The Islamic Review*, dealing with Islamic subjects.
6. Welcomes visitors who wish to see the interior at any time during the day.

A FEW SALIENT FEATURES OF THE RELIGION OF ISLAM WHICH ARE NOT GENERALLY KNOWN.

- a. It is absolutely monotheistic—no division in the God-head—prayers are addressed directly to the Invisible God. Muhammad is as much a prophet of God as Jesus, Moses, etc., but like all other prophets before him, he is every bit a human being. Islam has neither ritual nor priesthood.
- b. It abhors warfare except in extreme cases of self-defence.

- c. The position it has given to woman is still unapproached by the laws of the most progressive nations of the modern world. According to Islam, there is no difference between man and woman—materially, spiritually, morally.
- d. It is the only religious outlook on life which can grapple with the problems of Communism and Bolshevism.
- e. It is a widely-admitted and an unparalleled achievement of Islam, that it has created a world-wide brotherhood of man under the Fatherhood of God.
- f. Islam alone has succeeded in abolishing all unconscionable barriers of distinction, nationality, colour, and language.

ATTITUDE OF ISLAM TOWARDS OTHER RELIGIONS.

‘Every nation had an apostle’ (the Qur-án, ch. 10, v. 47).
No other religion but Islam recognises this truth.

SOME POPULAR MISCONCEPTIONS ABOUT ISLAM.

It is wrong to think :—

- that Islam was spread by the sword ;
- that Islam is synonymous with polygamy ;
- that, according to Islam, woman has no soul ;
- and that the Islamic conception of Paradise is sensual.

THE CREED OF ISLAM :

There is no god but God, and Muhammad is His apostle.

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